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The Crowning Glory of the Sun

BY KORESH

O HERALD forth the crowning age,
The Golden Epoch of the seven,
An index to the ancient Sage,
Who comes to ope the gates of heaven,
To indicate the Sign from far,
The prophecy of dawning light,
To herald to the world the Star
That now appears to gild the sight,

And shows the way to all the earth;
The great and high that's lifted up;
To save the nations from their dearth,
While God shall come and in them sup;
To bring the vail now comes the Star,
To form anew the living Bread;
The Word-born flesh now comes from far;
It is the waking of the dead.

Eternal life, forever more,
The life of body, soul, and spirit;
Now death is overcome through power,
And hence no more are we to fear it.
Flesh immortal, now ending strife;
Ephrata Yudah, God Immanuel,
'Tis God in man, the Word-born life,
Now declared by God's Arch Gabriel.

O Ye Gates, your heads uphold;
Ye Doors of everlasting ages;
The Mounts of the eternal God;
Ye seven Greeks; the Gentile sages;
Ye new born Earth, give forth the Word;
Your King, he comes; in radiant glory
Is seen the Sign, the Eagle Bird;
Shout unto the world the story.

The Sun of Glory, see! He beams,
Then ope the gates and bid him enter,
To smite Egupta's seven streams
And build circumference from the center.
Ye Greeks! new create Earth, awake!
Ye Mountains of the Heliosphere,
Build in your tops; the Lord's House make,
And bid the Temple new appear.

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Scientific Gospel of the Kingdom of God

What Koreshanity is to the Passing Church
and the Generations of the Ages to Come

BY KORESH

THE INSTITUTION of the Christian system at the beginning of the dispensation, was for the planting of the seed for the final manifestation of the kingdom to be established in the world at the culmination of the age. The immortal seed was the Son of God. He was the apex of creation, the last, and because last, he was the first, hence the beginning and the ending, the Alpha and Omega. The Christ constituted and was the microcosm or the universe in its least form, embodying all the forms and functions of the universe in the unity of sex; he was therefore Bride and Bridegroom in unity, the *express* image of God's person as declared. He himself was the triunity, embracing, functionally, the attributes of the Godhead in their fulness. He was the triune God. He is declared to be the express image of God's person. It follows that the supreme God is the perfect man, and the perfect Son of God is the supreme Deity.

In the Koreshan System of genuine science we are endeavoring to dissipate from the common conception that enormous fallacy of a universal, impersonal, speculative, and insane abstraction called God, nowhere and everywhere, unknown and unknowable, purely imaginative incomprehensibility, a fallacy by which millions are led astray. The Son of God came into the world as a created being, raised up through human development to become heir to the throne of the Almighty. His ascension to and occupation of the throne of the universe was his absorption into the invisible Godhead, by which he entered into conjunctive mental unity with the supreme consciousness of the universal and central mentality; thus the personal Christ became the eternal and supreme Deity.

It seems a difficult undertaking to eradicate from the mind the terrible fallacy of a three-headed trinity, "without body and without parts," which in the Methodist discipline it is declared "we worship." At the same time they describe the three parts as being three persons

constituting God, all of them being spiritual entities, until one comes down to earth and takes a body, which he afterward carries up to heaven, where now there are three spiritual personalities, one clothed upon with a material human body and form, with all the parts of the human organism. In the Methodist discipline it is declared, "we worship a God without body and without parts." * * Jesus Christ is the God we worship, very God and very man. * * He has all of the parts of the human structure; * * this is our God." Consistency, thou art a jewel!

Where is the person of God? To answer this question it is important, first, for the student to comprehend the significance of the term person. The word person is from the Latin *persona*, which means mask or covering. The human, visible, and tangible man is the person. The entire man perfected is the undivided man, or the individuality. The personality belongs to the outward and visible organism, and serves the purpose of a material and outward existence. When the individuality is perfected, the mask (person) is no more required, and it is then consumed through an electrical combustion or burning which dematerializes the person, whence the individuality conjunctively, by absorption, enters into a consciousness which is and has been eternal in the world, which is invisible to the natural eye. In the case of the Son of God, that conjunctive unity was with the central and eternal Godhead.

In the process of the dematerialization of the Lord Jesus, he ascendingly went into the throne of God, where he is the supreme Ruler of the universe. When he ascended, he also descended into the race, his person being dissolved and precipitated into the race as Holy Spirit. The personality then became spirit by the dissolution of the matter of his body, and this Spirit became the impregnating essence of the church. The Christ as the promised *seed* was planted in the church, the "Garden of Eden," whence the Sons of God are being

Bro John May 1914

regenerated, and whence at the end of the age now at hand, they will mature as the firstfruits of the Tree of Lives.

When the Tree of Life ripens its fruit in the arch-human forms of the Sons of God, the personality of the Son of God will have multiplied manifold into the offspring of Jesus Christ, the many Sons, thus perfecting the evolution of the superior race of men, the crowning work of the processes of human evolution. The Sons of God, the arch-human and perfected life, will stand out visible and tangible, being the offspring for which the personality of God came into the world, and for which he was planted as the *seed* of God, the *seed* of universal creation.

The institution of Christianity was preparatory to the perfection and establishment of the kingdom of righteousness in the earth; the *seed* was planted in the beginning of the age, and the fruit of its multiplication will mature at the end of the age. Christianity has grown old; its garment is covered with patches, every new patch making it the more ungainly and ridiculous. Every new form of the Christian system is another patch on the old garment, the last patch, "christian science," making the most abominable rent.

What is Koreshanity? Is it a new patch on the old Christian garment? No, it is a new garment. That which is old shall pass away; for "behold, I make all things new." This is the coming of Christ. Koreshanity is the product and outgrowth of Christianity, as Christianity was the product and outgrowth of Judaism. The old heavens and the old earth shall pass away; that is, the old church and the old state (the old kingdoms of the earth), and there shall be a new heaven and a new earth; that is, a new church and a new state. These are embraced in the Koreshan System, the new church and the new state.

The kingdom of the Christ was not inaugurated in the beginning of the dispensation; the seed was planted that the kingdom might be regenerated from that planting. We are now marching, in the course of time, to its culmination in the evolution of the Sons of God, the development of a new race, the archetype being the immortal Christ. When these Sons appear, they will be in the image and likeness of the Son of God. The appearance of these Sons of God, this arch-human evolution, is the second coming of Christ. Just before this manifestation the promised Elijah appears, whose office is to generate the conflagration by which these Sons are evolved from the now corruptible and mortal humanity; for this corruptible shall put on incorruptibility, and this mortal shall put on immortality.

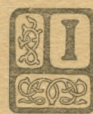
Let the student understand, then, for what purpose Koreshanity is instituted; for what purpose it is in the world; and let the assurance take hold of the conviction to such an extent that the inquirer may know the certainty of that fulfilment for which the hope of the world was impelled, when the promises were made by the Savior of the world, in the career of his earthly mission. When the "second coming" greets the world in the fulfilment of the declaration of the Lord and his

Apostles, let me assure the investigator that the Christ will come in the clouds of heaven with power and great glory, and that this coming in the clouds is his coming in the literal degree of the *Word*, which means nothing less than the manifestation of the Sons of God, the Words proceeding from *the Word*, the Son of the Most High.

The Secret of Jesus' Translation

How the Lord Baptized the Church With His Spirit

By KORESH



IN THE TRANSLATION OF JESUS, his physical structure underwent such a radical metamorphosis as to be manifest through increased functional power in the operation of the Holy Spirit, as exhibited on the day of Pentecost and other occasions. In his theocrasis, He as a personality both ascended and descended. The communication of the Holy Spirit was the real breaking and distribution of his body, as set forth in figure by the breaking of the bread at the Lord's Supper, and its distribution, with the wine, to his representative church at Jerusalem.

The Lord's individual personality was conserved by his conjunction with the Father, into whom he was absorbed, not by a loss of consciousness, but by a union of his outer central consciousness with the consciousness of the Father with whom he entered into conjunction. In his ascent he sat down with the Father in his throne; while by his descent, in the breaking of his outward structure and its transmission and communication to his church, he entered into the sensual man, and thus was made to be sin for the world. It is through this channel of descent that Judah, who was conserved in his fruit; namely, Jesus and his Jewish church, was made to enter into the Gentile world, the nations into which the ten-tribed house had been infiltrated.

When we regard the Gentile world into which the Christ descended as the burial place of the Lord's broken body, buried until he comes forth with his people in the resurrection, and consider again that this Gentile body is the posterity of Joseph, we are enabled to comprehend the significance of Jesus' burial in the tomb of Joseph of Arimathea. The word Arimathea means a lion dead of Jehovah; that is, the lion of Jehovah, or the lion of the Lord, dead. His being buried in Joseph's tomb signifies the descent of his broken body, through the operation of the Holy Spirit, into the Gentiles, or the ten-tribed house which had become Ephraim or Joseph in the mixture of the tribes.

If the reader will bear in mind the fact that Jesus and his church, which was gathered into him of the kingdom and house of Judah, comprised the substantial elements of the root and vine through which he with his church at Jerusalem was propagated, and that Judah, like a tree or vine in the world of ordinary vegetation, after having put forth his fruit and filled his mission, becomes valueless and passes to decay, he will no longer seek, in the union of Judah and Joseph, to effect that union through the old dried trunk, with its fruitless and leafless branches; but will seek rather, such

a union through the new root and vine, the product which the old shoot has given off.

The genealogy of Judah ended with the manifestation of the Lord Christ; for in him the old vine had reproduced the original root. Therefore Jesus declared of himself, "I am the true vine." Jesus being the true vine, why seek further to engraft an old fruitless, dead trunk on to a new life? Through Judah the life was produced for a new body. This new body to come is the body of the resurrection, in which the dead must be resuscitated. This must come through Joseph, for to him is promised the birthright; and the birthright in the antitype is the Gentile body, *Canaan*, proceeding from the mixture of the ten tribes with the Gentile races.

The body (*melo haygoyim*) to come of Joseph, which, when it is manifest, must be Ephraim, cannot be resuscitated except through its reunion with the stick of Judah; therefore in the antitype, the stick of Judah was manifest with Jesus, and with him the house of Israel his companions. This stick must be united with the stick of Ephraim; namely, the Shepherd to come of Joseph's posterity; for Joseph and for all the house of Israel his companions. They are then to be joined one to another, and to become one stick. This stick will be the personal coming of the Lord, just before his second coming in the Sons of God, the order of Melchizedek.

It has already been shown that the body of Jesus, which came into the world for a sacrifice, both ascended and descended. In the ascent of Jesus he entered into conjunction with the divine central consciousness and entity. In his entitative existence, he entered into an indissoluble unity with the person of the Father. By this process his physical body entered into a rapid combustion, by which every organized cell of his structure became liberated as cellular force, and substantially converted to that emanation which, through his conjunction with the Father in the combustion of his body, was communicated as Holy Spirit. Thus the Holy Ghost or Spirit was the metamorphosed substance of the body of Jesus, and in such a state of transmission was communicated to his Disciples and church, through whom it was further committed to the Gentile world to be united with the posterity of Joseph.

In the descent of the body, the structure of sacrifice, the Lord Jesus continues to be the Son and Heir to the throne of the Father. It is by this descent of the First-born as the dissolved body of Jesus, that he enters into the human will, and takes upon himself the sins of the world. It is through this descent and infiltration into the race that he is actually made to be sin, and thus to partake of the nature of sinful man. It is by this process that he sits down in the race, at the right hand of the Father, and continues his priestly mission and supplication to the Father. This mission is one of sacrifice until he comes again, through the Gentile race, in the resurrection, centralized as the Shepherd from Joseph. It is by this descent into the sensual will of man that He passes through a retrograde metamorphosis; his flesh, which is the divine concrete will, being converted in man, through the operation of man's will, to the sensual and animal flesh. If it were not for

this retrograde metamorphosis of the divine will descending through the body of sacrifice, the corruptible flesh of man could not, by a progressive metamorphosis, put on incorruption.

The dissolving of the substantial body of Jesus in the process called translation, produced the Holy Spirit by which the Lord descended and became the flesh of man. In so entering into man, the sanctuary, the Lord's flesh, through man's will, has become defiled, and thus the necessity for the cleansing of the sanctuary, the flesh of man, to insure again the presence of Jehovah. The translation (theocrasis) of the Lord depended upon the operation of law. That law was enacted through the operation of definite powers and forces, the nature of which is not beyond the grasp of the human intellect, providing that intellect be quickened by the action of the spirit of Truth, one office of which is to lead into all truth.

The operation of the physical forces, so called, is effective for certain and specific purposes, proportionably to their aggregation, concentration, continuity, and specific direction. Electric force in the state of diffusion and statism, though permeating every organic and inorganic substance, is scarcely appreciable by the human sense; but when it is once controlled and directed, it becomes an almost miraculously powerful agent. The properties of mental force are a million-fold more potent than the energies of the physical forces; and a study of the laws and processes of the operation of the will, directed in its activities by an illumined intellect, is a legitimate field of inquiry.

The translation of an individual depends upon the activity of certain definite laws of causation, grounded in volition and an intellectual consciousness of the efficacy of the will or affection, when controlled and directed according to the divine determination. Said Jesus: "Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send *him* unto you." It does not require a very great exercise of the mind to see, in the relation of His departure and the outpouring of the Holy Spirit, the relation of causation and sequence.

In order that this change should be wrought in the structure of the bodies of those who were translated, it was essential, first, that the mind in its intellectual domain should have entered into a conscious knowledge of the divine determination, that there be a strict coöperation between the two wills; namely, the psychic and the pneumatic, or what has been sometimes distinguished as the divine and the human. Without such agreement of purpose there could be no coöperation, and consequently no conjunction. In this relation of the two wills there exists a common bond. The command that you love God with all the heart, might, mind, soul, and strength, is obeyed, and the tendency of the will is absolutely toward God; and this, with the operation of other specific forces, insures the blending of the pneumatic and psychic elements of being.

When, through the operation of the laws of develop-

ment, a will is produced in the physical organization of man, so obedient to the mandate, love God supremely, and thy neighbor as thyself, as to center the affections in the divine manifestation, then the Lord in his psychic potency enters by influx into that will, and they become one. Such an operation of God, controlling absolutely the purposes of the man, must extend from the will into the outward and physical structure, permeate the entire being, and regulate the sensual proclivities and inclinations, by a revitalization of his every member. Such a man has God for his friend, with a following to support his cause, and the world for his enemies.

In proportion to the outward manifestation of his love toward God, is the augmentation of that inimical force fostered by his enemies and the enemies of God, which he draws to himself by his outward, active, and manifest obedience to the divine dictation operating through him. This latter mental or will force, engendered in the minds of the enemies of the truth, and concentrated upon the chosen one of God, is another essential potency, equally as effective as the other in accomplishing the result of the theocrasis. It is through the union of these two forces, concentrated in the individual, that the change is wrought.

The theocrasis of an individual is always followed by the transmission of a spiritual substance, and accompanied by specific power. This transmission depends upon the law of attraction as existing between the will of the one translated, and the wills of such as come into possession of the transmitted substance, which is in the quality and property of force. Such communication depends upon specific instruction in the mysteries of God. The factors of such instruction are as follows: First, a possession of the truth by the Teacher or Shepherd; second, his desire to impart that truth; third, the knowledge that such communication cannot be made in its fulness, except through the dissolution of the structure in which the truth is embodied; fourth, a belief in the Shepherd to the extent that he will be accepted as the chosen and sent of God; fifth, there follows with such a conviction, so great a thirst for truth that the law of attraction in the wills of those who look for the Lord through his divinely appointed channel, is of a coördinate and commensurate quality with the will of the Shepherd, and the fire of dissolution takes hold of and consumes the physical structure of the Shepherd.

The Messianic Law of Salvation

How the Blood of the Christ
Saves Men From Mortality

By KORESH



IT IS DECLARED THAT THE BLOOD of Christ "cleanseth from all sin;" hence from this declaration the *flesh* of Christ is conceived to be of but little virtue. Therefore, we hear much about the blood of Christ, and but little of the flesh of Christ. This is because there is more gratification, to the common human nature, in dwelling in the sensual flesh than to dwell in Christ. It is true that the blood

of Christ "cleanseth from all sin;" but as the blood of Christ is the product of the metamorphosis of his flesh, therefore, when this blood has purified the sons of men, it has done so by the modification of that flesh begotten in lust, by which it is transformed to the flesh begotten of the will of God, even Christ the Lord.

So long as man is capable of sensual gratification, he falls short of the full fruition of the Christ development in his nature; and while he may have a perception of the doctrine of Christ, he does not enter upon the life which the doctrine is designed to inculcate. It ought now to be understood that the distinction between the flesh of Christ and that of the ordinary natural humanity is so marked, that while the one incorporates all the elements of life, the other is the embodiment of death.

If the mind of the reader is awakened to a complete consciousness of the distinction between the two kinds of flesh—the mortal and the immortal, and will accept the statement of Paul in his epistle to the Hebrews: ("Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, *his flesh*"); that the vail is the flesh, and that to enter into the Holiest we must enter through the flesh of Christ, something of the change to be wrought in our mortal and sensual structures before we are fitted to come into that holiest place, even in the presence of the Most High, may be conceived.

We are to put on Christ. Not only are we to imbibe the doctrine, but we are to adopt the life of the Lord, so that in our outward visible structure we shall have put on the immortal flesh. This is the resurrection. Paul pointed to this state when he declared: "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our body." To put on this flesh, it was necessary that the flesh cells of the immortal and incorruptible body of the Lord Jesus should infiltrate the mortal flesh of humanity.

The nexus of the correlation of the animal psyche and the divine psyche, is at that point where ascending human aspiration or desire meets the descending degree of divine love. At this point the correlate forces of the divine and human desires solidify by the transformation of the cells of the animal man to those of the Christ man. By this transformation we assume the vail or flesh of Christ, through which we pass into the Holy of holies. This law is typified in the conservation of that class of devotees who take upon themselves the vow of celibacy, and thus dedicate their bodies to the most sacred ordinance of the church. The adoption of the vail by Catholic nuns is a sign of the purification of the body from sexual desires; the putting on of the vail symbolizing the adoption of the flesh of Christ, by the overcoming of this leading passion of the human heart.

The law of correlation pervades the domain of universal being. Not only are the physical forces correlated, but there is a correlation of the physical and

animal forces, as also a correlation of these with the mental and the psychic. But correlation does not cease with the forces of being. All the forces are correlate with the physical mass, both organic and inorganic. Hence the declaration by John, that "The Word was made flesh and dwelt among us," is not only a Scriptural aphorism, but the fact is a confirmation of the theory of the universality of the law of correlation, especially the correlation of spirit and matter.

So soon as the law of correlation is seen to universally pervade the domain of being, the transubstantiation of the body of Jesus through its sudden metamorphosis to pneumatic and psychic force is readily cognized. The forces are structured to agree with, and correspond to, the forms of the mass with which they are related. A highly wrought and largely complex power, combined of conserved potencies, can only obtain in a formulated structure, agreeing in every particular with the combination. No form existed as a vividly structured manhood capable of appropriating the Holy Spirit in its entirety; therefore in its transfusion it was segregated and disposed, in parts, to forms adapted to the reception of the parts, each part maintaining to every other the same relation—though committed to various forms in the flesh—it sustained while inhering in its primitive structure.

The causes operative to effect the dissolution of the organic form in which resided the divine nature, and which constituted the image of the invisible God, primarily inhered in Jesus, coöperatively with the secondary causes inhering with those on the one hand who loved the Lord Jesus, and on the other, with those who hated him. There were two things the Lord desired supremely; one was to be absolutely conjoined to the Father who dwelt in him, as the soul dwells in the body; and the other was to impart truth and life to the world. The intensity of these two attractions was the supreme factor in the cause of His dissolution in what has been denominated his translation.

Another factor was comprised in the focalization in Him, of the hatred of his enemies. The love of His Apostles and Disciples also constituted one of the supreme factors among the causes which were operative to effect the metamorphosis. It was the unity of His supreme desires with the influx and focalization of the potencies named, which engendered the energy of the incorruptible dissolution of the Lord's visible structure. This combination of fluences comprised the aggregate cause of the fire which dissolved His form and reduced it to that energy called the Holy Spirit, by which his structure was transmitted to the church,—the earth or ground in which the Holy Spirit was sown.

The Lord's crucifixion on the two pieces of wood was a symbol or figure of that crossing or crucifixion of the two natures, the divine and human, in which the body of the Lord Jesus, the express image of the invisible God, was assimilated to sinful flesh. The Holy Spirit, which was the substance of the Lord's body, by its descent into the sensual manhood, began a retrograde metamorphosis by which the literal flesh of Christ,

through the declension of the church, was corrupted and was thus "made to be sin," that through the crucifixion or union of the two natures, the divine, as manifest in Jesus, and the human, as existing in the church, might, by a progressive metamorphosis, finally assume the flesh of Christ in the resurrection at the last day.

As the Lord's crucifixion was a figure of the blending of the divine with the sensual nature of man, to redeem humanity from its sensualism, thence from death, so his burial in the tomb of Joseph was a symbol of the deposition of his body through the operation of the Holy Ghost. The Lord's body, after his crucifixion, was laid in Joseph's tomb, which was a symbol of the transmission of the Holy Spirit through the channels appointed to convey that Spirit to the Gentiles, who comprised the peoples with whom the seed of Joseph, Ephraim, and Manasseh had been infiltrated.

The birthright was given to Joseph. The birthright in the type was the final possession of the land of Canaan by the posterity of Abraham. The possession of this land simply prefigured the final inheritance of the body by the Spirit—the body of inheritance; that is, the new church, wherein dwelleth righteousness, or as might correctly be stated, wherein dwelleth Christ, he being the righteousness of the new body. This new body—the birthright, was to come through the line of Joseph's posterity, and especially through Ephraim, to whom the promise was made, that he should become the fulness of the Gentiles.

The False Cry of Peace

By KORESH

THE MOST DANGEROUS class of men, and the furthest from the true God, are they who are crying "peace peace," in the face of preparations for war on the grandest scale ever yet observed in the history of nations. Can any man be so blind (unless self-blinded) as to imagine for one moment, that the creations of the ordnance of war are to insure peace? Cannot the world understand that the peace of the world can only mature through the peaceful spirit operating in and actuating the nations? Does peace come through the distrust of nations, a distrust that is the basis of all the preparations for war?

International confidence is conducive to the peace of the world. Is it confidence or distrust that inspires the spirit of military and naval development? Was it overconfidence in Orientalism that sent our navy into the waters of the Pacific, and at millions of dollars of expense to the nation, attempts to inspire with awe our prowess and invincibility? What is its stimulus to the proud, arrogant, and aggressive little nation suddenly developed into a great world power? Will it intimidate and pacify the fighting Japanese? No; it will inspire to prodigious equipment and valor, in the nation we would awe with our great naval strength.

Japan will say to the millions of Orientals, "We must save ourselves by the destruction of this Occidental nation which would bar us from our rights to the industrial fields and the commerce of the broad world. The world is before us; its fields of commerce and industry belong as much to us as to the aggressive commercialism of the Occident. It is only by the arbitrament of war that we can conserve our rights to the prestige of universal sway. Combine with us," will urge the wily nation, "in our rights to subjugate the world to our exploitation."

There is coming such a time of trouble as never was, no, nor ever will be. Let the wise observe.

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

WOMAN'S PROGRESS TO LIBERTY

Forward Steps in Finland
to Emancipate Womankind

WE CONTINUE TO HEAR favorable reports of that most energetic of European peoples, the Finns. By some scholars the Finns are said to be a product of a cross of one of the pure blond races with one of a Mongolian variety. This unity of the white and the yellow suggests the "fine brass" of the ancients, a blend of silver and gold, the symbols of sound doctrine and life. The progressive Finns are certainly aspiring and practical, and have made an admirable success of their equal suffrage movement. Men and women have cheerfully coöperated to secure the full political emancipation of women. Now men and women sit side by side in Parliament, vitalizing their fine sentiments with law-making for the betterment of their nation.

We find this heading in a recent *New York Tribune*: "Some of the Bills Women in Parliament Have Carried Through." There is a sweeping prohibition law for one, so thorough-going that it is said that the Czar will veto it. Next comes a new school law, by which elementary education is made compulsory, and high schools free; and clothes and food are to be furnished by the state to all public school children in need of them. Then there is a clause providing for equal salaries for the equal grade work of male and female teachers.

An old age pension law provides pensions for all destitute workingmen and women over sixty, their eligibility to be decided by the authorities of the communities in which they live. A law now under consideration is one to compel fathers to support their illegitimate children. Miss Marie Mieler, a young Finnish woman visiting in New York, tells of a very interesting provision of the government, by which women who have done any useful public work may be sent to foreign countries for three months to study social, economic, or political conditions at the government's expense. Next summer Miss Alexandra Grippenbergh and a friend, both members of Parliament, will come to the United States to study American institutions.

In Finland there many thousands of young women in a division of the militia called the Red Guard, thoroughly drilled, and able to defend their country in time of need. They may be seen any bright day, drilling in parks and public squares. The Finnish women generally are the finest athletes and sportswomen in Europe; they are also great linguists. Every high school pupil studies at least three foreign languages. Their school buildings are unique, the better ones being decorated both outside and in, with scenes from child life or animal life beautifully depicted in mosaics.

Miss Mieler says that American women would not seem advanced in Finland. They would be regarded as rather old-fashioned in their ideas than otherwise.

"Finnish women are exceedingly democratic." "Caste feeling is rare, and women of all classes work shoulder to shoulder for causes in which they are interested." "American women seem interested only in the esthetic side of life."

Caste, or the orderly grouping of the members of human society in harmony with God's pattern of a Grand Man, is an admirable thing when instituted scientifically and actuated by the coöperative spirit of divine love and wisdom. Caste then becomes but an indication of order, born of heaven's first law. American women suffer from the lack of emplacement in a legitimate caste system, which would define efficiently their best uses as representative members of orderly groups to each other. To attain the relationship of a divine order, all American women should vie with each other for the honor of serving all sorts and conditions of men, even in that which is least. No work for humanity worth doing at all may be termed menial, when done with the animus of love for God and the neighbor.

Americans, high and low, rich and poor, need to worship together the Deity that is the Maker of them all, in the performance of uses to equitably meet the need of all for happy homes and the good things of life. Women emancipated from all sex and wage-slavery by the divine wisdom of the law, as the elect daughters of Joseph, the Shepherd and Stone of Israel, shall "mount upon the wall" and proclaim the acceptable year of the Lord in which the nations shall learn war no more. Then shall they turn men by precept and example to the pursuits of all the scientific arts of peace, in the divine caste system of membership in the reproduced body of Christ, its living head.

The Guiding Star of Woman's Hope

THE DELINEATOR, having a world-wide circulation, is treating its readers (largely women) to a presentation of all phases of the suffrage question. The presentation is being made by such well-known writers as Ida Husted Harper, Ellis Meredith, Bertha Damaris Knobe, and others.

Koreshan women everywhere will be pleased to note the results that must follow a general awakening of American women to a deeper interest in the suffrage question, by this extensive agitation. The discussion of the question insured by it, is likely to make the New World speedily vocal with the resonance of woman's demand for such an emancipation from man-made laws as will cause her to be recognized as the legitimate peer of any male citizen, off or on the throne of the world's dominion.

The February *Delineator* gives Alice E. Ives' impressive account of the suffragette uprising in England, where "milk-girls and aristocrats are fighting shoulder to shoulder for political equality." In the article we

learn that for fifty years the English women have asked after the modest manner of American women. The peaceful methods of appeal ended in 1905, when "The bugle call to battle sounded in Manchester, on the eventful night of October 13." It came at the time of a strike of ninety-six thousand women. Their troubles and the remedy became burning questions for discussion. These women decided that they were suffering penalties from laws they had no voice in making. They said: "We work as hard as men, and for less pay. What is the remedy for this terrible injustice? The ballot."

Miss Anna Kenney is called the Joan of Arc of the mills. Associated with her have been Mrs. Pankhurst, "the woman of the hour in Manchester;" Lady Balfour, an "aristocrat who works for the vote;" Mrs. Lawrence, who devotes her literary talents to the cause; and Mrs. Montefiore, who will pay no taxes until she can vote," and Kier Hardie, called "the only prophet in Parliament."

The true story of the works and ways of these doughty suffragette warriors is told thrillingly by Miss Ives, and the results of their battle promise splendid ultimate victory for their cause. Miss Ives says: "So at last Parliament understands that this uprising of the voteless is something they cannot down." Before the memorable October 13, 1905, the women faced only the dreary record of a half century of broken promises. After two years of hostilities, during which time two hundred have endured arrest or imprisonment, they confidently look forward to political liberty. With them it is war to the end.

When the terminal point of woman's fall from her divine origin and destiny is reached, and her freedom for returning and rest is attained, it is for the Apostles of Koreshanity to indicate to her the Guiding Star in the new and living way of life. The feminine principle, once invisible, though inherent in the immortal manhood of Deity, is destined to shine forth as the glory of the Lord in feminine form divine of the immaculate Motherhood of Jehovah's many Sons.

The heir to the throne of this glory is no less a personage than the "Overcomer," inscribed with the new name of the Lord God of Israel, the New World's Savior of men. This name is declared to be above every name by which Deity has hitherto been known to men.

English women speak of Kier Hardie as "the only prophet in Parliament." All honor to the man standing so conspicuously alone in the prophetic order among English Parliamentarians. The greatest prophet of all ages, the one most conspicuous in order of Levi, the many sons of the divine conjunction of the Lord Jesus Christ with his church, stands alone in America and in the world, in proclaiming the imminent restoration of fallen woman to her rightful dominion in the universe. As the imperial Mother of all living, she shall sit with her Lord in his throne, and be known to all the Sons of men as "She, the Lord our Righteousness."

The Young Women's Christian Association

ONE OF THE BEST directed movements of progressive women is said to be the Young Women's Christian Association of the United States. For the betterment of its public service, "A National Training School for Association Secretaries" is to be opened in New York next fall. This school will be the first of its kind in the world. There are training schools for beginners in Chicago and London, but the New York school is for the more advanced workers and scholars of the highest grade.

It is reported that the work of the institution will be both theoretical and practical. "There will be lecture courses by distinguished sociologists, with the study of all movements for social betterment." The practical work will be found in associations accessible to New York, and be conducted something after the Normal method, which provides for the pupils to teach under supervision.

The Association feels that it has been called into the big arena where capital and labor are fighting out their problems. "It is now a question," said one of the New York workers, "of whether we go blindly or intelligently." An association calling itself "Christian" certainly has no occasion to go blindly, if disposed, like the Disciples of Jesus, to give heed to "Moses and the prophets." The Lord of the professed Christian declared that had the church of his nation "known Moses and the prophets," its members would have known him as their Messiah, the God-Anointed Messenger of a new covenant for humanity's progress. The church of this age is in the same danger as was the Judaistic church, and for the same reason, of rejecting its final Messenger of the promised science of truth in due season.

The modern church does not "know Moses and the prophets." It does not know the law of seed-time and harvest to be the law of the resurrection, involving dispensationally recurrent Messiahship. This law is to be scientifically presented as the fundamental law of Universology, providing for the development, by involution and evolution, of the universal Word of God, who is the Almighty among men when he comes, however and wherever he comes, as to garb of sacrificial love and wisdom and place of demonstration. To the "sure word of prophecy," interpreted by the light of the one genuine science of all truth, the Young Women's Christian Association will do well to take heed. God is, as he declares, in humanity, or he is not. If personality proceeds from him, then he possesses it; for there is nothing in effect not involved in the great First Cause. If the Almighty had personality in the beginning of this world or dispensation, he will certainly have it as the Lord of the harvest at the end of it, and as the beginning of another great cycle of divine being.

If the Almighty was in Moses to be as God to his people, to perform for them the function of the lawgiver, and in Jehovah Jesus as the holy seed of the universe, he will certainly be in his "New Name," or personality of his election to accomplish the promised prophetic work of the harvest, and the restitution of all things by the

baptism of a renewing spirit, due at this end of this dispensation.

A great company of women in the near future are to publish the gospel of the kingdom of heaven in earth, a gospel of scientific truth, for the production of zeal according to knowledge. We hope thousands of the young women of the Young Women's Christian Association will prove receptive to it, and become eminently useful as social constructors in the work of establishing the Social Theocracy, of which the Lord Jesus was the imperial seed and primary organizer.

The American Slave Trade

A RECENTLY published booklet by Mrs. Elizabeth Andrews and Dr. Kate Bushnell, presents a mass of evidence proving conclusively the literal slavery of women in the Orient quarters of the cities under European rule. They are held in bondage for immoral purposes, the fact being well known to the several governments.

A chapter entitled "Slavery in the United States," reveals similar slavery of Chinese and Japanese girls all along the Pacific coast. Officers charged with the enforcement of laws preventive of this crime, are too often in sympathy with the wrong-doers. White men are wholly responsible for this awful, increasing American slave trade. American men go all the way to Hong Kong to get girls and smuggle them into this country. The average market price of one of these slaves of vice is said to be \$3,000.00, beautiful ones bringing a much higher price. A great building for slave quarters has been put up in Oakland. At one time one hundred and twenty-five Japanese and fifty Chinese girls were accommodated in it; and one hundred more were daily expected. Some are willing slaves; others unwilling.

This being the avowed land of the free and the home of the brave, it seems to require the political freedom of all its wisest and best women to help make and keep it so. It requires more than political freedom. It requires their own freedom from ignorance of the laws of immortality, and their entire consecration of body, soul, and spirit to the restoration of the divine humanity.

The image and likeness of this humanity are but dimly discerned through the distorting lenses of false science and dishonored law. To revive their clear impressions and restore their form and functions, the searchlight of a genuine science must be turned on the sacred records of its finished creations and the prophecies of its perfect work.

Woman's Right to the Ballot.

WHEN WOMEN at large reach the point of willingness to make it evident that they want the ballot to use for the destruction of the competitive system, they will in the sight of the God of Israel, the world's Savior, demonstrate that they have a moral right to it. No man should desire the right to do wrong wit-

tingly; i. e., when wrong is a known quantity. The evils of the present competitive social system are known to be legion. It is a corrupt tree laden with corrupt fruit, which the light and heat of a divine life only can serve to transform. Good must be a known quantity if men are talking wisely about our social evils. All Christendom with its lips declares that its Lord Jesus of Nazareth made good a known quantity. He must have had the best possible standard of mental, moral, and physical integrity, and have lived right up to it, to be still looked upon as the solitary perfect man of all known times. The world in the van of human progress calls itself Christian, because of taking the life of Jesus as its standard of perfection, and the Father of its enlightenment.

How loyal is the world today to its standard? Where is the real God—in the common purse, for the uncommon plunder of the many, or in the man, the Savior of all, who will share his inheritance of the earth with men according as their works shall be? This Savior of men made woman the peer of man, when men not sinless would have stoned her for her sins. He went farther; he set her free from condemnation, to go and sin no more. Woman's work is now to prepare herself as a bride for his coming again without sin unto salvation. Her use of the ballot must be the restoration of the standard of her Lord's life, to redeem it from destruction, and crown it with her loving kindness. Woman's righteous use of the ballot must restore to the race, through the application of the laws of divine social order, commercial integrity—sex, secular, and religious.

The Arch-Natural Manhood

NEITHER men nor women are now individuals in any scientific sense. They are viduals. When beings appear, as they will, whose forms and functions express the biunity of male and female principles as did man when created in the image and likeness of God, we may talk about individuals or undivided beings. We have now visible as the highest natural product of the universe, a mortal race of human viduals; sexually separated beings, longing for a unity they never completely realize in any of life's relationships. Some of them are not normally sexed either as males or females, mentally or physically. The masses of viduals appear as sort of lame apologies for thoroughbreds of either sex, and are not very attractive to fine specimens of either. Male or female viduals at their best fully recognize, in well balanced undertakings of any kind, their absolute interdependence.

We can say with genuine science, that men and women will never attain the divine image and likeness of the Son of God, and be so married in the Lord as to become one flesh, till they have set each other absolutely free from all that enchains them to mortality with its constantly disintegrating, corruptibly dissolving viduality of form and function. Viduals may and will be so married in the Lord as to become one flesh, having an interior intercommunion of soul and spirit forces with a common center of natural and arch-natural consciousness. This community of consciousness enables the united in the Lord, richly to enjoy all things together with him in whom they are one.

THE REFORMATION IN FRANCE

Part III--Bernard Palissy

GENERALLY they who wage war upon one another, destroy one another cruelly, are blind to the mysterious bond with which Nature unites them, and depart so much the more from that peace, that wealth and happiness which are at their command. In 1563, while civil and religious war rages, Bernard Palissy writes his book, so beautifully and so touchingly entitled: "Veritable Recipe by which All Frenchmen May Multiply Their Treasures." The first of these treasures, the source of all others, is the earth, the fruitful earth which men have changed into a battlefield. Even those attached to the soil by birth begin to leave it. The ground does not reward them fast enough nor generously enough for their labors. Impatient, avaricious, and vain, they take their children from the nourishing furrow and send them to study in the city. This revolts Palissy.

"I marvel," he says, "at the mass of foolish laborers. No sooner have they amassed a little fortune by toil in their youth, than they become ashamed of their condition and strive to make their children greater than themselves. What the poor man has gained by dint of hard work he dispenses in great part for the sake of making his son, Monsieur; a Monsieur who will soon be ashamed of the company of his father and will blush to be called the son of a laborer. If the good man be fortunate in having other children, it is *Monsieur* who will eat them all up with his inheritance and will have the lion's share, notwithstanding the fact that he has cost a large sum in the schools while his brothers were cultivating the earth with their father."

After the vain come the ignorant and the barbarians. What a pity! People who pass their lives in the fields ceaselessly occupied with the works of agriculture, do not even know what the dungheap means, what fertility it holds! They deposit the waste in a heap in a yard in the open air; the rain comes, filters through it, sets free its juices and the dark liquid which is the very soul of the farmer's crop flows away from the base of the pile and is lost. There remains only dry straw, which is spread over the fields. They do not even know how to prune a hedge, how to cut into the wood. Their incisions in the trunk instead of being clean, wind like a rivulet. The rainwater collects therein and rots the heart of the wood. Today, all the pollards, whether oaks or willows, are pruned in this way; they decay and only the bark hangs on the trunk. These senseless mutilations and many other deplorable practises wrest from him a cry of grief and pity:

"The earth is violated; she cries vengeance upon these ignorant and ungrateful spoilers. They seek to suck the substance out of the soil without cultivating it. They only force the earth to miscarry, and murder the trees; yes, the abuses which they commit every day

constrain me here to speak of the trees with affection."

Whereupon the interlocutor he has given himself, the man of routine in that age of the world, replies:

"Thou feignest here that the trees are men and they seem to excite thy pity. Thou sayest that the laborers murder them; such a statement moves me to laughter."

"To laugh is the natural function of fools and the enemies of science."

And here he demonstrates by irrefutable proofs, and with what heartfelt emotion, that everything in this immense Nature lives and feels, that the role God assigns to man is to understand, to respect, to aid this universal life of which he is the highest exponent. For this task, science does not suffice. Goodness is needed, profound charity, sympathy in the strictest acceptation of the word; only by these is it possible to enter into communion with Nature, to grasp her mysterious laws, her inexhaustible fecundity. He has seen in Saintonge some vines *loaded to death*,—it is thus they are named. They are, in fact, to die, so they have not been pruned, and there they hang, bending under their burden of fruit, the last they will ever bear. It is their supreme labor and their last adornment; every tree, every plant which must die, hastens to bloom and to produce seeds and fruit. These condemned invalids work even in their illness. It would seem that life about to be extinguished at any point wills to project therefrom a multitude of germs for rebirth. He does not limit himself to stating this law, so misunderstood even today, more through harshness than through ignorance; he allies himself with the work of Nature, he aids the weak, he installs them and keeps them alive. You have seen climbing plants throw off into the air little tendrils which seek a support about which they may twine. Palissy has seen them also, and very often; only in his case, *he* gave them the support they were seeking:

"Passing through the garden one morning, I began to consider the marvelous activities which the Supreme Ruler has ordained in Nature and, among other things, I observed branches of vines, peas, and squashes which seemed to be conscious of their weakness, for, not being able to sustain themselves, they threw out sundry little arms like threadlets into the air, and finding some little branch or twig, attached themselves thereunto in order to support their weaker parts."

And when he finds some which "had nothing to lean upon, and threw their little tendrils into the air, thinking to lay hold of something," he presents to them a branch, and coming back at evening he found the little arms well twined around it, and glorified God, saying with Saint Matthew: "Not a sparrow falleth to the ground without Him."

After trees and plants, animals. In the meadows of Charente he was wont to walk, dreaming, observing. He watched the lambs and the old ewes, themselves gamboling and leaping in the Spring. In the delightful

garden which he pictured to himself, he wanted many birds. Therefore he planted trees bearing seeds which birds love; in winter, he will take care to scatter them through the alleys; he will prepare for them bosky thickets with little streams, shady and cool. In the slightest details his inexhaustible goodness of heart reveals itself. He will have none of the traps more or less vulgar, then in fashion. For example, when a visitor was conducted through the park he was adroitly led to step upon a plank, which yielded to his foot and threw him into a basin. That was great sport. Palissy would have instead of the plunge into the water, merely a shower bath let fall upon the visitor's head by a marble nymph with an innocent air.

This is quite enough. From these quotations, it might be supposed that Palissy saw and understood only the delicate and graceful side of Nature. This would be a mistake. Her grand and imposing aspects have not escaped him. If he has not fathomed and attempted to describe the infinite dome of the heavens, he has more than once contemplated with religious meditation the immensity of the ocean. It was doubtless in those hours of sadness and weakness when he fled from the jibes and reproaches of his family, to seek the peace found in solitary places where God is nearer to the human heart, more consoling and more visible. As his thought soars toward serene heights, his ordinary language, which is simple and familiar, seems to be touched with a ray from on high. Was there not also, as it were, a mysterious relation between those waves driven with such violence that they threatened to engulf the land which resists their fury and surmounts them, and the perpetual assaults suffered by the righteous man, the solitary seeker? But all this fury will destroy itself because God thus ordains it. Courage, then, ye men of good will, the storm will wear itself out upon you. God watches and guards you.

"The sea keeps its bounds by the command of God, that it may not flood the dry land. Among the works of God, it is the grandest and most wonderful, for if you had noticed the terrible effects of the sea you would say that it seems to return twice every twenty-four hours to buffet the earth, to ruin and submerge it. And its coming seems like that of a great army, and the dawn like the beginning of a battle comes to hurl itself impetuously against the rocks and boundaries of the land with a noise so terrible it would seem to be trying to destroy everything."

It is a pleasure—to which I have perhaps yielded too long—to linger in the society of this friend of Nature. Without him, something would be lacking in the sixteenth century, which has ventured very far in all directions into the sea of liberal investigation. The succeeding age will throw all these hardy innovators who wrote as they thought and felt, very far in the shade. Poor fools who did not see that Nature should be embellished! Palissy set about describing the waters, fields, trees, flowers, and fruits; he talks of the dung heap, of rotten trunks, and of a multitude of vulgar details. You would think that he did not even know the

names of Neptune, Ceres, Bacchus, Flora, and Pomona! What rusticity! He designs a garden with winding alleys, masses of shrubbery, as if the imposing, cold, and sad alleys of Versailles were not the last word of horticulture. The majestic and the conventional are to invade art, and we shall be plunged from infancy into a so called classic *milieu* which will penetrate our minds and fashion us; all the sweeter is it to turn toward the simple, *naïf* man of the sixteenth century. This man knows, not what he has read but what he has seen. Nature has appeared to him in person and in her infinite variety, with her grandiose air and her humble details. He has observed her, studied her, understood her in her universal laws as well as in her phenomena; then in God, her incommensurable Author, and, lastly, in her relation to man who is to live in constant communication with her, to penetrate her secrets, which are those of universal harmony, to raise himself thereby to well being and to virtue through work; but let this work be accompanied with pity or with love, let it not be the brutal taking possession of a conqueror. "Be kind and gentle to the earth who bears you and nourishes you," repeats Palissy; "she will render you happier and better."—FINIS.

The Frauds of Spiritualism

A VERY PLEASANT little periodical which comes to us from France is devoted to the "Women of Today." It is "Le Monde Moderne," and it prints Jack London's stories in French. The January number contains an interesting article exposing the frauds of modern spiritualism. An American medium was detected posing as a spirit, and violently handled. She professed to materialize a certain man called Prof. Cushman, one of her "guides," and his daughter. The suspicions of her Parisian hostess, whose apartment she occupied, having been aroused, at a certain point in the séance two young men rushed forward and captured the professor. He proved to be the medium herself with a false moustache, capering over the cabinet in a black jersey. His child was a large doll. The medium's clothes were found as she had discarded them, hanging at the back of the cabinet. When arrested she struggled to free herself, slipped out of the room and went down five flights of stairs, intending to escape. She would have succeeded in her design had not her hostess called to the concierge, bidding her fasten the street door. Balked in her flight, the discomfited medium remounted the stairs to be seen in her black undergarment by twenty-five witnesses, as she had counterfeited the spirit guide. She demanded her clothes, her doll, and her wigs. The latter, as evidences of her deceit, were confiscated, but her clothes were returned, and Mrs. Minnie Williams went back to America, satisfied that she could make no more dupes in Paris.

Her other guide she called Bright Eyes, an Indian spirit, whom she personated very well. The finishing touch to this description is given in the little statement that Mrs. Williams was afraid of spirits, and always slept with a duplex lamp burning by her bed. As before

said, this magazine, "Le Monde Moderne," is dedicated to woman; and to warn her, the author of this article names a New York firm where all the latest novelties in spirit phenomena are sold. One of the specialties of this house is said to be jointed hands, with which the fraudulent spirits strike their mysterious blows. Quite a commerce is done by Sylvestre & Co., in exporting spirits to France and England.

The credulity of the ordinary seeker for consolation is finely shown by the case of a certain Colonel who had lost his wife. One day the medium had the mischance to speak to the Colonel of his four daughters. Now he had never had a child, and such a slip was too great to pass unnoticed. Not at all nonplused by this critical situation, the medium who was personating his wife went on to say to the distressed Colonel, that she had borne him four daughters in the spirit world. This so wrought upon the man's sensibilities, that he bought and placed in his parlor four pots of flowers, one for each of his supposed children, invisible to him. Hugh Moore, the medium whose accomplice personated the spirit in this case, was accustomed to guard against detection by standing at the entrance of the cabinet, armed with a massive stick to break the head of any intruder. The richest mine for these frauds is human credulity.

An unbelieving consul at San Francisco once threw tacks all over the floor where a certain spirit was wont to materialize. That evening it entered as usual and retired precipitately to be seen no more. The medium was in the habit of appearing as a specter with bare feet, as the consul well knew. The subsequent evening the séance opened with a peculiar noise, which was produced by a mechanical broom used to prepare the way for the spirit. In unmasking certain frauds, the illuminated eye is better than the one which looks ever on the ground, carrying the muck rake.

The modicum of truth seems to be that the medium feared the spirits whom she counterfeited. Her credulity was equal to that of the public she defrauded by her gains. The writer of the book of Kings evidently believed in spiritualism, for the witch of Endor brought up Samuel. He was the Lord's prophet, but he went down, not up—a singular statement! The effort to bring back those who have left the outer sphere of consciousness is deleterious both to those who are digging in charnel heaps and those who have gone into the spiritual world.

The Spiritual Body

"THERE IS a natural body and there is a spiritual body." These are the words of St. Paul. Conjecture has been rife in the Christian church, as to the spiritual body which he denominates. Some have supposed that it is with man now, a kind of interior to the external, visible envelope; also, that it is loosened by death, somewhat as the chemists have supposed that electricity is set free when the zinc bar is put into the battery.

There is a natural body of believers, and there is a

spiritual body, the interior continent of that natural body. The natural body of the Lord contained that company of spiritual believers who had looked toward the Messianic appearance through the Jewish age.

How to Get Out of Hell

THE NEW THEOLOGY has replaced the old idea of going to hell, by the later notion that the soul makes its own condition, so that persons are in heaven or hell right in their present states. How to get out of hell is the subject of sermons, debates, arguments. The hell of the intellect is the desire to eclipse others in intellectual pursuits instead of working graciously for the good of the whole. It is the direct antithesis to true, rational development. It is the goal-star of progress, reached when the intellect shall have become subservient to the truth.

It is the hell of the will when the natural affections replace those which have been acquired for a higher life. In the ultimate hell is the estate of mortality in which all suffer who are born of mortal stock, and none else are found in this age of the world. To escape from the condition of those in this estate is to burst the shell, to escape from bondage into the larger, freer light of another day. How it is to be done has been often told. It is in seeking to rise by the selection of chastity to govern the walk, and by fastening the affections upon the Central Star of being.

"Set your affections upon things above, not on things on the earth." To set the affections upon things below, is to propagate according to the natural orders of selection. To set the affections upon things above is to live according to the biologic order of selection, the first-fruits of the new order being the chosen center.

"He poured out his soul unto death." On the cross the Lord poured out his interior life into one of his mortal Disciples. He poured it out into the estate of death. The Lord puts himself into hell voluntarily, that he may bring others out of it. This is salvation, to pass out alive as He passed out, alive and without corruption.

The Divine Man

THE HUMANITY of Diety is the theme that angels praise. It is the foundation of lyric poetry. The Lord is praised upon the lyre. The magnificent attunement of every instrument in the orchestra is but a faint accord to that which follows the confession of the Divine Man in the heavenly spheres. To touch the souls of men with love, to fire them with a passionate desire for self-purification, this has been the office of the prophets—it is supremely that of the Messenger of Light. He comes to put the earth and heaven in tune, to lift the soul so it may catch divine harmony.

Organic unity is not promoted by the revival of feuds or long-standing grievances. It is the legitimate sequence of the performance of use, following upon it as naturally as the fruit the flower. To expect it in any other way would be looking for seeds to fall from the budless branch.

Modern Social Problems

THE SCIENTIFIC SOCIETY must obviously have its basis in genuine science. No uncertain hypothesis or theory of human relations will answer. The laws and principles of human rights are absolute, and they must be known and applied ere the perfect society is possible. The Koreshan System deals specifically with the anatomy of the perfect human society. The form of such society must be the form of man the microcosm, the analogue of the physical universe, the macrocosm. Koreshanity deals with the geometry of life, the mathematics of social and political economy. It presents the scientific, the natural pattern for the true society. That pattern is the anatomy of man and cosmos. The builder of the scientific society must follow the plans of the Architect of the universe, else his building will be rejected by an enlightened humanity. There is no righteous potency nor sure foundation in fallacious astronomy. Organic society of the scientific order must have for its basis the knowledges, principles, and laws of the great organic cosmos.

THE CHARACTER OF MODERN CHARITY

An Obvious Perversion of a Social Factor

BY MADISON WARDER.

THE INSTITUTION and practice of that important social principle designated charity in modern thought, had their origin in the perversion of ethics consequent upon the departure of humanity from the divine communism of the last Golden Age of the world. In the regularly recurring periods of cosmic history, when man and the universe arrive at the summit of attainment and appear in the greatest amplitude of perfection, the social relations of the human family are in equilibrium, and nothing disturbs the harmony of social life. But the law of decay which we observe in all the domains of life, one of the fundamental factors of universal continuity, demands the gradual disintegration of even cosmic perfection, and hence humanity has descended through successive degradations of social wisdom, until it has reached the nether limit of economic folly in the satanic social system of competition.

In the Golden Age of the world, genuine charity is universally operative, because the principles of scientific communism insure to every human being the full product of his industrial effort. In the highest sense of the term, charity signifies concession to every worker, enjoyments of the right to all the fruits of his diligence. But in the world-wide degeneration of human wisdom now prevalent, this original concept has become obsolete, and in modern usage it signifies the provision of a miserable fraction of an existence to those who are shut out from participation in industrial activity by the inadequacy of the economic system.

Modern charity manifests in many phases, although the same general principle is maintained throughout; the motive being the desire on the part of the alms-giver to keep dormant the spirit of revolt which is always aroused when the burdens of the social system bear too heavily upon the masses. In its common and most widely recognized form, it consists in the pittance doled out occasionally by the robber class in alleviation of the destitution of the robbed. But there are other phases of perverted charity, the nature of which is not so apparent to the unthinking. The wage system itself is a charitable institution, founded upon the assumption

of the inherent right of the individual to monopolize industrial opportunity. Under the laws of competition, the man without property has no right to engage his energies in fields of productive activity; his economic capability, perchance his very life, is dependent upon the caprice of some other man who holds a title deed to a portion of earth's resources.

Even the governments of the world are charitable in nature. For governments are maintained primarily for the purpose of preserving a semblance of order in economic activity. In all the great nations of the world, the power behind the seat of governmental authority is the great commercial interests; and to the end that these interests may indulge their passion for economic conquest, is the great preponderance of legislation directed. The masses of the people, although nominally independent by virtue of partial possession of the ballot, are really at the mercy of the pirates of commerce, because of the many and devious avenues of "approach" of their representatives at the service of the plundering classes. Occasionally, by way of a soporific, a law of real benefit to the people is placed upon the statute books, that the seats of the mighty tremble not by reason of any awakening of the public intelligence; but these periodical spasms of apparent virtue are merely manifestations of perverted charity in the political domain.

Modern charity is not only impotent as a relief for social ills, but a positive detriment to the object of its solicitude. As a substitute for economic activity in supporting the worker, it is wretchedly inadequate; while, by his maintenance in idleness, it atrophies his industrial capabilities, and renders him more and more unfit to perform his share of the uses of life. Doled out as wages, it deprives the industrial of the full measure of happiness and attainment that should come as the rightful reward of his toil, and it paralyzes the artistic sense and kills the ambition to turn out a high quality of product. In the guise of political advantage, it perpetuates the servitude of the masses to the classes, and by repression of the ascending social instinct, retards the advancing dawn of world civilization.

The futility of the hope that modern charity, in all of its aspects, might cope with the disintegrative tendencies of the present, is becoming more and more apparent. The world is face to face with the great crisis of

the ages, and is beginning to realize the utter impotence of its cherished plans and theories. Recently Mr. Taft, in answer to the question, "What is a man to do who is out of work in a financial crisis and is starving?" summed up the attitude of the devotees of the old order in the two words, "God knows!" Of course, this was a tacit confession of the incompetency of the powers that be, to meet the situation, but the potential candidate for the Presidency really breathed forth unintentional wisdom.

God does know, and is now in the world, in the person of the Messenger of the new civilization, proclaiming the genuine principles of social equity to all who will pause in the mad race for gold, long enough to hear the message. Already is the nucleus of the new order founded, and the principles of scientific communism in successful practical operation. Already are the plans laid for the substitution of the harmony of coöperative effort for the discord of competitive strife that now engulfs the world. Already is the opportunity open to all who desire to transfer their industrial potencies from fields of sordid, hopeless toil, to the fair realm of commercial equity. God knows what to do, and is transforming his knowledge into a system of perfect social life, that is destined soon to expand even unto the uttermost parts of the cosmos.

THE PERSISTENCE OF COMMUNISM

Lessons Learned From the History of American Movements

BY THE EDITOR.

IT IS REMARKABLE to note the persistence of the spirit of communism and coöperation in the world, despite the numerous failures of communistic and coöperative movements. It may be interesting to point out some of the causes which have conspired to render many such movements utter failures, as well as the forces and factors which are destined to produce the great universal climax of harmony and happiness in the divine communism of the approaching Golden Age.

There are now in America about fifty communistic and coöperative movements, some of which are radically distinct from competitism, while others are projected on the basis of private property and other phases of individualism, constituting only slight departures from the competitive system. The history of these movements is authoritatively set forth by the author of "American Communities" (reviewed on page 34 of this issue). With the coming of the Plymouth colonists in 1607, and the Moravians in 1740, as well as the Jamestown colony in Virginia, communism in America had its points of inception.

From those early periods of American history down to the present, various colonies of people having common beliefs and aims, have been in process of development, many of which existed only for a time, while others have maintained their organizations intact until today. Among the most prominent communistic organizations in America are those of the Shakers, whose high moral character is known throughout the

nation. Shakerism in America is as old as the American Government itself, the first immigrants from Europe having landed two years before the time of the Declaration of American Independence in 1776.

The author of "American Communities" has made a special study of all American communities, colonies, and coöperative movements; and has published a number of conclusions from the facts of the movements, among which are the following:

"That societies based on common property may exist in prosperous harmony for more than a century;

"That the individual holding of property is not essential to industry and the vigorous prosecution of complicated business;

"That pauperism and trampism, necessary results of individual ownership and competitism, by which some are made extremely rich and others extremely poor, have no place in communism;

"That means of moral, intellectual and spiritual culture may be brought within reach of every member of a community;

"That communism increases the number of producers and diminishes proportionately the non-producers, and in this and other things has economic advantages over individualism;

"That it is possible to solve by methods free from strife, the problems of the relations of labor and capital, there existing in these societies no distinctions of rich and poor;

"That the growth and prosperity of a community require a strong communistic spirit at its center, at all stages of its career, and in proportion as that is weakened or displaced by individualism, it tends toward decadence and death."

The author also notes that success has most surely come to communities through the religious life; and that an ideal community is an enlarged home or aggregation of happy, intelligent, virtuous households, with all the facilities for progress in the common good; that such a home is as superior to the single household in all that makes life worth living, as it excels in means and numbers. It is emphasized, however, that if strife enters and persists, then its miseries will be multiplied in like proportion.

We may best comprehend the essence of genuine communism by referring to the original communistic movement of the Christian dispensation. It was an intensely religious movement, and Messianism was the very heart and kernel of its form. The early Disciples were so imbued with the spirit of the Lord Messiah, that they sold all their possessions and placed the proceeds in the hands of the Apostles, and they had all things common. The organizations of communism extended to all the original churches, and persisted in time until the spirit of apostasy entered the church itself. The seeds of communism were sown in the church; but as is the lot of all seeds in reproduction, the seeds of communism died, and its working spirit and visible manifestation disappeared almost entirely. In these latter times communism has been revived, the most important movements being conducive to the focalization of the attention of the world to the second advent of the Lord.

We regard the many movements in communism in the past century or so, as constituting collectively, the

blooming of the Tree of Life; and that numerous societies are the stamens and anthers bearing the pollen to be received by the central stem of the flower itself, the pistil, which when made completely the recipient of the essences of the contributed pollen from surrounding anthers, withdraws from the external, being received by the ovary of the flower, whence springs the anticipated fruit of the great human tree.

In many cases, what appears to be failure on the part of communistic societies, is in reality the very essence of success itself; for while the stamens and anthers wither, they have performed a work essential to the development and ultimate success of the communism of the divine order. Viewed scientifically, we may rejoice in that phase of success of communistic societies which is entirely unobserved and unobservable by the world at large, or even by the many members of the societies themselves. There must be, as the very center and focus of all communistic and altruistic movements, an ultimate form that shall be so related to all others as to contain their essence, and so related to the world as to insure its salvation from the curse. Really successful communism, therefore, is now, as in the beginning of the dispensation, intensely Messianic; the difference being that the elements of death are to be overcome in the thousands, and communism exalted as the source of the world light and power.

The really successful movement must combine all the elements of human progress; it must include all phases of human relations, even to the government of the nations; and to that end it must not only be communistic as to its central groupates, but it must promote to the very extremities and confines of the human world, the application of the principles of coöperation on all lines of human endeavor. Without the coöperative substrata communism would fail; and coöperative movements that are not centrally related to the communism of the scientific religion cannot possibly succeed. It is impossible for the symphony of human interrelationship to exist without the keynote of harmony, the essential air and theme of the whole composition.

The music of the spheres of human life, society, industry, and commerce, will be heard throughout the world, when that world is pivoted and polated in the very heart of the human race, as expressed down the ages through special manifestations, and now expressed in and through the Messenger of the Covenant and his movements of communism and coöperation, destined to sweep the world and abolish all the elements of inharmony and discontent through the establishment of the kingdom of God in earth. Such a climax is the ultimate success of communism, anything short of which is, in the Deific perspective, naught but failure.

The Mistakes of Moses

BY MOSES G. WEAVER.

IT WAS SHORTLY after the war, when the shock of the Rebellion had subsided, and our country resumed its peaceful avocations on the anti-slavery basis, that the villain of our story started out to make his fortune in life, with nothing in the world but a

camping outfit, which he could carry on his back, some Yankee grit, and an idea in his head that there were other and better methods of enslaving people than by the chattel system. Jack, as we will call him, began operations in Georgia, by exploiting some colored men who did not know enough to market their own labor—just the case we find now with those who are thrown out of employment.

It is fortunate, for the sake of humanity, that the times are not so favorable to the operations of the exploiters of labor now as they were just after the war, or labor would be compelled to endure the hardships of the wage slavery tread-mill forty years longer. So soon as the deluded subjects of the wage system are dismissed from service, they will be seeking night and day for some other speculator to exploit them some more, instead of working for themselves. Jack so manipulated the labor of the brawny Africans that in the course of twenty years he was proprietor of the largest plantation in his county. But as his wealth was increasing, year by year, and the intelligence of the colored people was developing at the same time, Jack found his men would betray their trust more and more. Although few would be stealing outright, they all were given to pilfering, more or less, on the sly; and the problem of getting trustworthy servants was assuming more serious aspects as time went on.

It would indeed be strange if those dusky children of a young and growing race, in association with the Yankee for a quarter of a century, did not appropriate some Yankee traits. Jack attempted to counteract this growing tendency to dishonesty by working upon their religious feelings, cultivating prayer meetings, and preaching among them. He even had a little church built for the benefit of their race, just as the exploiters of labor are doing at the present day, and for the same purpose. Being compelled to leave his plantation in charge of his most trustworthy servant for an indefinite number of weeks, Jack told him that whenever he got into trouble about anything while he was away, he should go straight to the Lord in prayer, and He would always guide him in the right course to pursue.

On his return, after an absence of three months, Jack found his home a scene of rejoicing. Gaily dressed figures were seen moving about, by the light of a gigantic bonfire, where a whole steer was roasting. Mingling with the sound of the banjo and the shuffling of the dancers' feet, could be heard a sound of merry voices, together with the clinking of glasses and the clatter of dishes, while ascending to heaven, with the smoke of the sacrifice and the smoke of tobacco, was a pleasant savor of roast beef, and the aroma of coffee, slightly tainted with the smell of liquor. Jack soon found the old servant who was left in charge, and demanded explanation. In reply, the old colored man said:

"Why, Massa Jack, don't yuh know dat de yeah ob jubilee am sho come, suh? Praise de Lawd! He sen' his agen', who offud to gib five tousan' dolluhs fuh de yeah's crap. So I done gawn an' ast de Lawd if hit

wuz right to sell—jes' es yuh tol' me to; an' de Lawd says to me, 'Moses,' sez zee, 'don' yuh be uh big fool no longuh. Take de munny wich I put in yo' han' uh puppus—'kase hit's yorn. Don' yuh see hit all comes fum de wuck ob yo' own han's, put in by yo'sef in de yeahs done gawn by—clearin' de lan' an' makin' craps to pay fur hit, wich haz now become de cap'tal wich Massa Jack, who's nebbuh brung uh cent to Georgy, now comes along an' claims hit all fuh hissef, an' haz bin cuttin' yuh ou'n yo' jis' shauh all dese yeahs. Yo' people planted an' pick' de cottun. De munny am yo's. Take hit an' enji' de fruits of yo' labuh.'

"Don' de good Book say yuh mus'nt muzzle de ox dat tromps ou' de cawn? I done gawn an' done jis' zackly as de Lawd tol' me. I tuck de five tousan' dol-luhs an' put hit to de int'res' of relijin, so I did. I got some dec'n' Sunday-go-to meetin' clo's fuh de breddrin and sisterin, an' we jis' now tuck in uh hunnud new membuhs into de fo', an' so we kill' de fatted calf, an' a big steelh, too; an' rejice mo' greatly obuh de hunnud sinnuhs dat hab retu'ned, dan' obuh de ninety an' nine dat ah still in dar rags. W'en we hab enji'ed dis crap, we'll go to wuck an' make annudduh an' uh bigguh crap still. Den we'll buil' mo' chu'ches an' spread de good wuck among ou' neighbuhs."

Organized Labor Versus Capital

BY OTTO L. FRINCKE.

"THIS IS a free country," is a pregnant phrase we hear frequently uttered either in jest, or with conviction, most loudly, however, in former days, on the glorious Fourth of July. Let the writer of this modest essay declare himself, for he aims to speak, as a rule, in the first person plural, when contributing to this most scientific of all magazines. I was born in the great state, Indiana, in its capital, Indianapolis, and am proud of my country, so long as it is true to the principles upon which it was founded. But being witness of its shortcomings I mourn, and ponder on the meaning of the words in the Scriptures: "Righteousness exalteth a nation: but sin is a reproach to any people."

Theoretically, then, ours is a free country, and would be so in fact if all men were willing to frame the laws, and live according to the true liberty or freedom which is based on unselfish love and genuine wisdom. But neither can be acquired till humanity comprehends the science of life, in the light of a literal interpretation of the Bible. This is being done by the Founder of Koreshanity.

The masses have come to realize that they are not free, either individually or as a class. The class as a mass forming the vast majority which does the real work of the world, thus producing the wealth, is unable to unite in the solidarity that gives capital its tremendous power. This is due to timidity and ignorance, both arising from the grinding necessity which compels daily labor, and the deplorable uncertainty of such labor. Being essentially wage slavery, the aver-

age worker feels that he or she is not free, and that his work is drudgery, more intolerable than actual slavery. Saying he is ignorant, we do not mean that he has not learned to read, write, and perhaps do the eighth grade book labor, or better, of the public schools. Indeed, it might be said with truth, that very many men now doing unskilled, common labor, are able to read the average political editorial or an article on economics, with a fair measure of appreciation. And in this he has the advantage of the slave of antiquity, of modern times, or those who were held in service under the feudalism of the Middle Ages. The latter may have dumbly felt their degradation, but lacked the intelligence to assert and demand freedom.

Organized crafts and trades existed in the olden times and were called guilds; they sprang from the same necessity that brought the labor-unions of our day into being. The twentieth century federation of labor is a highly developed machine, a condition due to the superior intelligence of its members, more particularly its leaders. Yet, while the unions accomplish good in one direction, their policy is bound to lead to excesses. They agitate, and with some success, against child labor in stores and factories, and assist each other in sickness and death, the latter in the form of a burial fund. But, on the other hand, we know how haughty capitalism and stubborn unionism, both demanding a right, have caused suffering among the families of the poor, pushed merchants and manufacturers to the verge of bankruptcy, and so have deepened the hatred that inspires both parties to the controversy.

Strikes and lockouts, with the monstrous boycott, are the chief instruments of destruction in this class warfare. They are brutal violations of the fundamental rights which assure life, liberty, and the pursuit of happiness. No contest or war is justifiable whereby the aggressor assaults the rights of man. This means the just claim of every human being, in his proper place and order, to the good and desirable things of life. It also signifies that the competitive system does not accomplish such end, nor does it give to the masses as the wage workers, their just share of the wealth which they, in the first instance, have created.

The man who joins a labor-union may in some cases insure himself work as a mechanic, laborer or clerk; and many become members for this reason, and not from principle. The upright and sensible man, however, is unwilling to surrender his freedom, and therefore refuses to subscribe to their by-laws, well aware that as a union man he must obey the will of a passionate majority.

We have said enough to show that labor-unionism is a combination of wage workers, to achieve, by peaceable means or actual violence, the betterment of labor conditions. In this it is a conspiracy which by its methods must fail. Just treatment and ample opportunities are impossible under the wage system; a system now degenerated into virtual slavery. Our whole love and sympathy go out to the wage workers, and all the oppressed masses in this and other countries. But we would point out to them the true and living way to their emancipation. And it is but fair to say that labor-unionism embraces thousands of sincere and respectable men and women. As we condemn capitalism, the product of competition, so unionism, the offspring of capitalism, deserves condemnation.

Health and Hygiene

Dr. J. Augustus Weimar

IMPORTANT FACTS ABOUT HYGIENE

Useful Suggestions as to Cause and Cure of Skin Diseases

"Kindly give us the definition of the words *vaccine virus* and *variola*, according to your understanding. Newspapers generally mention these words, in connection with vaccination, as if they indicated some sweet medical morsel."

KORESHAN UNIVERSOLOGY teaches that the derivation of words will reveal the true meaning of a subject. Let us see. By the way, for the sake of bringing out the definition more clearly, we shall put these words in the form of questions and answers:

QUESTION.—What is the derivation of the term *vaccine*, and what does it signify? ANSWER.—Vaccine is derived from *vacca*, meaning cow.

Q.—What is the derivation of *virus*, and what does it mean? A.—Virus is an unanglicized Latin word, and means poisonous or morbid substance.

Q.—What is the derivation of the term *variola*, and what does it signify? A.—Variola is an unanglicized Latin word, and means smallpox.

Vaccine virus is produced and taken from an infectious pock, pus, or sore of a cow. A sweet "medical morsel" indeed! Thus the Anglicized word *vaccination* defines the barbarous act of inoculating or inserting, by the hands of mercenary doctors, into the healthy arms of defenseless children, the poisonous, infectious substance or pus of a cowpox.

Dr. Clymer says: "Vaccination is the inoculation of a healthy person with the pus-poison from a festering sore on a diseased calf, which may, and often does, convey other and most terrible diseases, and confers no immunity against smallpox. There are but two ways that vaccination can prevent smallpox; one is by killing the person vaccinated, the other is by giving that person a worse disease than smallpox.

"It is a pathological fact that a person with one disease seldom contracts another, the worse disease preventing the milder. Either alternative is surely unnecessary when we consider that smallpox never will or can attack anyone who lives properly in sanitary surroundings. The only way to ward off smallpox or any of its kindred zymotic [filth] diseases, is by proper hygienic and sanitary measures, which are always successful and available.

"With the opening of the public schools each year the ever present vaccinator is on hand, [for the money that is in it, of course, otherwise he would be out of sight], and only too frequently encouraged by school boards, and other unthinking officials, standing upon the threshold, saying, 'no vaccination, no education,' in violation of all reason, logic, justice, and common sense."

The late Dr. Geo. Dutton says: "We can prove, by logic and incontestable facts, (1), That vaccination is not necessary to the public safety. (2), That it is impossible for any person to prove that vaccination ever did any good, or ever can. (3), That cowpox is identical with smallpox. (4), That the soundest statistics prove exactly the reverse of what many people [and especially mercenary doctors]

now suppose to be true. (5), That every case of pronounced *varioid* [that which resembles smallpox] is not only evidence of the failure of vaccination, but it is a confession of its failure. (6), That the mortality among smallpox patients is greater now than before vaccination was made compulsory. (7), That cowpox is as dangerous to susceptible persons as smallpox. (8), That we are constantly by law propagating disease by means of vaccination. (9), That all compulsory legislation on vaccination is state quackery, and further, it is an unrighteous attack upon the personal rights of the citizen."

Vegetable Cure For Skin Diseases

IN A GERMAN sanatorium it has recently been thoroughly demonstrated, that lettuce, celery, and onions will not only cure skin eruptions and skin diseases, but are an absolute preventive of such annoying afflictions. These vegetables, it is claimed, should be eaten at least once a day, as long as the season produces them. "No one is in the least particle of danger of attracting any skin disease or skin eruption, who partakes daily of such greens, and they will also prevent the danger of catching smallpox and scurvy."

It is a fact, that smallpox belongs to the scorbutic class of diseases. Sailors, at sea, deprived of fresh vegetables, get scurvy. Scurvy is a typical scorbutic disease. Smallpox is another. Smallpox always rages during the winter season, especially among the poor, when these people are deprived of fresh vegetable foods, due to the high price at such seasons. Lettuce has the greatest power of cure and preventive force, it is claimed. Undoubtedly, because lettuce is served shortly after it is gathered, while celery and onions are kept for a longer period, before they are eaten, and consequently lose most of their anti-scorbutic properties and effects.

The physicians in charge of the sanatorium make the following sweeping and emphatic declaration: "We say without the least hesitation or reserve, after repeated thorough trial and demonstration, that lettuce, celery, and onions will prevent skin eruption and skin diseases. All should eat daily a normal portion of these vegetables, at least as long as the season produces them in the open fields. The curative and preventive effect of these greens is a thousand times better than drugs and vaccination. They have no liabilities, like vaccination and drugs, to produce other and more horrible diseases. They are nourishing and wholesome. We are willing to stake our professional reputation on the broad statement that anyone who eats lettuce, celery, and onions, a normal quantity daily, will not contract skin diseases,—scurvy or smallpox included, or any other kind of pox or pus, whether he or she be vaccinated or not."

What nourishing food and health-producing herbs the Almighty Creator and Designer has in his great universal storehouse for hungry humanity and suffering mankind! His immutable, universal, and alchemical laws cause

mother-earth to bring forth these nourishing and remedial greens (vegetables), if man performs his share in productive cultivation of the soil.

The national trait of the Japanese nation, the "Land of the Rising Sun," could teach us something of the intense love of raising and cultivating vegetables, flowers, and remedial herbs. We read, that every family of the Japanese nation has a garden, no matter how small these home grounds may be. Intensive garden arts have been brought to such perfection among them, that plots only ten feet square are made exquisitely productive and beautiful.

Other nations and peoples use such "plots" for tin cans, ashes, garbage, or let them overrun with horrible weeds and sandburs. In Japan the outlook into the garden is made charming to the eye, appetizing to the palate, digestive to the stomach, assimilating to the absorbing glands of the intestines, strengthening to the myriads of brain-cells, and restful to the hundreds of nerve-fibers of both mind and body.

Whoever has seen a German city, village, or hamlet, or the garden of emigrated German people, will find that they are not behind the Japanese in using every inch of garden plots for nourishing food, for beauty of the eye, and health-producing purposes.

Wrong-feeding, Over-feeding, and Under-feeding.

THE ONE is as harmful as the other. Wrong-feeding and overfeeding are the producers of attacks of indigestion, while under-feeding or lack of nutrition will cause direct and reflex ailments. The majority of present humanity are guilty of wrong-feeding and overfeeding. The standard of feeding or eating is lost. The keys of knowledge concerning how often and how much to eat are to be restored, when the time has arrived: "Behold, I make all things new." We only know now, by experience and observation, that too much or too little of anything, or anything below or beyond the limits fixed by unadulterated Nature and mind, constitutes an excess or a deficiency. Mankind has lost its norm as to what, when, and how often it should eat. The same, however, is true in regard to everything else, therefore mankind should long unceasingly for the fulfilment of the divine expression and promise: "Behold, I make all things new."

The great majority of mankind is indifferent as to what is wholesome or unwholesome to be introduced into the stomach. What a miserable receptacle you have to be, O stomach! There are two primary routes by which substances are taken into the system;—by the mouth into the stomach, and by the nose into the lungs. Although each of these routes is guarded by sentinels, the senses of taste and smell, yet, since the fall of man, they are perverted and even inverted. Therefore they let substances pass,—wrong kind, and too much, which do not belong to the nourishment of the body and brain: One of these sentinels was ordained to guard the food-route, the other the air-route.

These sentinels have become lax and weak in the fulfilment of their original ordained duty, because they have been very gradually, and "while men slept," perverted

and inverted; consequently they permit unwholesome or too much substance to pass unchallenged into the stomach and lungs. Mankind has fallen into abnormal habits as to what is good for the digestive and inhalation processes.

Another harmful habit, besides wrong-feeding, over-feeding, and under-feeding, is to persist in eating hearty meals when in an exhausted condition, or when taking little or no exercise,—mental and physical labor. At such times the system is in no fit state to grapple with a full meal. Furthermore, few people realize that a ravenous hunger may be due to gastric irritation, caused either by acidity or intestinal worms. Ignorance sits down to a table covered with the substantials of life; and again, ignorance overtakes the already abnormal vital powers, and thus makes the attack of indigestion still worse. No person should ever eat heartily when very tired, or when the system is in an exhausted condition, or when no mental or physical exercises are taken. The wisest thing to do, when no mental or physical exercises are taken, is to do according to the Biblical injunction: "If any one does not perform work, neither should he eat." And the very next verse calls such an attitude "a disorderly walk, and a busybodiness." (Literal rendering.)

The wisest thing to do, when tired or exhausted, is to drink a cup of hot water with several teaspoonfuls of milk in it, sit down for several minutes in a cheerful, pausing attitude and then begin to eat slowly, masticating thoroughly. In a little while the vigor of the stomach will come back, and the digestive process is ready to perform its physiological duty. If this course were followed, there would not be one case of dyspepsia where now there are hundreds and thousands.

True, it is a difficult thing, (we do not say, the most difficult,) to properly and physiologically control the appetite. The millions of mankind are the slaves of the appetite, as well as to the sexual passions. It requires an indomitable will-power to get these two passions under control. However, they can be mastered, not by restraint alone, that is, by will-power, but by the substitution of another love, the love of God the Lord, our Father-Mother Deity. This kind of love will sink the appetite and sexual passions into insignificance, and finally into oblivion. This substituted divine love is the greatest overcoming power in earth and in heaven, (body and mind). When one discerns and comprehends thoroughly this divine love and attraction, something important has been accomplished in self-discipline.

The Post-mortem Examination

TWO WOMEN were in conversation, the one endeavoring to console the other for the recent loss of her husband, who was taken off rather suddenly by a complication of diseases.

Said the one to the widow: "I am very sorry to hear of the sudden taking off of your husband."

"Oh, yes, it was too bad."

"Did the doctors hold a post-mortem examination?"

"Yes, but just like the doctors; they put it off until after he was dead, or they might have saved his life."

Topics of Interest & Importance

THE TESTIMONY of art and literature corroborates every Koreshan conclusion concerning the analogous relations existing between man and cosmos. If the forms and phenomena of the natural world were not expressions of qualities and characteristics of human life and thought, there could be no art, no poetry worthy of the name. Art is more than picture, and poetry more than rhyme. That is the highest art or the most sublime poetry, which embodies the deepest thought. No art is merely imitative of Nature. Art that inspires the mind to nobler thought and action, lives because it is in harmony with the impulses which make character and promote progress. The mind of the artist or the writer is full of images of natural things; his gift is in making the natural forms convey truths to the intellect and to the soul. The great conceptions of the masters in the world of art and literature are embellished with all the natural shades, hues, and colors, and the forms, harmonies, and motions of the great natural world environing them.

THE ROTATION OF THE HEAVENS

What the Pendulum Experiments Really Demonstrate

BY THE EDITOR.

FOUCAULT, the great French physicist, was the first to employ the pendulum and the gyroscope in efforts to demonstrate the so called diurnal rotation of the earth. It is freely conceded by the scientific world that previous to Foucault's experiments, nothing whatever could be pointed to as a proof of the earth's rotation; so that such a motion of the earth was, in the minds of the astronomers, nothing more than an hypothesis. And we affirm that, notwithstanding Foucault's ingenious efforts to demonstrate such rotation, it is an hypothesis still, and not at all demonstrated; and moreover, it can never be demonstrated—not because the subject is beyond the reach of definite test, but because it is not true.

I admit, however, at the outset, that were the earth a convex body as generally supposed, it is altogether probable that a pendulum suspended so as to swing freely and to oscillate in the same direction, would change in relation to a graduated circle beneath it; and the reason it would so change would doubtless be due to the rotation of the earth, the skew causing the spot of the floor or earth beneath it to turn under the oscillating pendulum. Such a change would be due to mere mechanical causes, and the results would be mere mechanical changes. On the other hand, in the concave earth, were it rotating diurnally, the same results would obtain, and from the same causes; for the mechanical changes would be the same, and the skew the same for every given latitude of a point of experiment.

The experiments conducted by Foucault at Paris in 1851, and repeated by others at different times and places—for instance, by Flammarion at Paris a few years ago, and recently at the Columbia University on several occasions—do demonstrate that *something* rotates diurnally; but so long as that is an unknown quantity, or is left to conjecture from the basis of mere hypothesis, the experiments amount to little more than to point the way to further procedure toward the ultimate solution of the problem.

Let me note here that I have recently sounded the entire question, having made computations and diagrams of the periods of complete revolution of the plane of oscillation of the pendulum for all latitudes north and south of the equator, and for every hour of the day and night for those latitudes, having made in all over 200 distinct cal-

culations, and over 500 diagrams of the positions of the plane of oscillation as related to the meridians. I made an exhaustive research in that sphere of thought for the purpose of ascertaining all the available points and facts, as well as the principles and laws under which the phenomena of the pendulum obtain. And in consequence I affirm, that so far from demonstrating that the earth rotates on its axis diurnally, the pendulum experiments positively prove the diurnal *rotation of the heavens* above us.

I cannot here enter into the geometrical processes involved in the solution of the problem; I shall merely call attention to a few points that are already subjects of positive demonstration—the first and primary in importance, is the fact that the universe is cellular, the earth being the physical environ of all it contains. This has been so conclusively demonstrated from the basis of analogical reasoning and comparative anatomy, as to make it absolute for the mind able to penetrate the profundities of scientific cosmo-biology. But in addition to the higher forms of demonstrations through such processes, the application of the principles of perspective foreshortening and geodetic survey prove the same thing.

When Copernicus put forth his hypothesis that the earth revolved around the sun and rotated on its axis, he argued that it were better to conclude that the earth possessed these motions, than to hold that the whole heavens turned completely over in twenty-four hours. From the outside point of view, his conclusion would be more reasonable than that maintained in the old Ptolemaic system. But on the other hand, if one admits that the earth is concave, with the heavens on the inside, with the sun, moon, planets, and stars, as small points of light dotting the visible sphere of the heavens, it would be most reasonable to conclude that it were easier for the immaterial heavens to turn than that the ponderable body of the earth's shell should rotate diurnally.

The whole subject of the pendulum experiments depends, as do all other phenomena to be explained, upon a primary premise, and upon the truth or falsity of that premise. As noted above, if the earth were convex and rotating as claimed, the plane of pendulum oscillation would change as a mechanical effect due to mechanical causes; if the earth be considered concave, and rotating diurnally as in the case of the convex earth, the results would be the same—that is, the plane of oscillation of the pendulum would change as a mechanical effect due to mechanical causes. The fact is,

the concave earth is practically stationary; and it is also a known fact that the plane of oscillation changes in relation to a given meridian and parallel of latitude. The cause is there due to the operation of *physical energies* upon the oscillating pendulum, which is free to be acted upon by such energies. We have, therefore, in reality, mechanical effects due to physical (not mechanical) causes.

Observe, that the heavens, with their central helix and pendant sun, together with the magnetic axis and the active belt of the Zodiac, constitute the armatures of the great universal dynamo; and as the heavens rotate diurnally, they induce corresponding rotation of zones of electromagnetisms in the earth, which influence the pendulum during time of oscillation. The impulse for the various latitudes would depend upon the skew of the latitude; and the time of revolution of the plane of oscillation would be, approximately, the period of twenty-four hours divided by the sine of the latitude. This would give for the latitude of Columbia University, New York, an hourly change of 9.8° of arc, the plane completing its revolution there in about thirty-six and three-fourth hours, which, in fact was the rate of change in the series of experiments conducted. This rate I found in my computations before the reports of the experiments reached me here at Estero.

The universe is a living organism; and its phenomena are due to the performance of physiological functions within the organism. The cosmos is not comprised of dead or inert matter, but living substances; and all the phenomena of the universe are to be explained from such a basis, and not from hypotheses involving a system of mechanical motions of whirling and flying projectiles in infinite space.

A SCIENTIFIC REASONING BASIS

The Knowledge of Cosmogony the Foundation of All Truth

BY GUSTAV FABER.

THE FIRST THING necessary to a thorough grasp of any idea is a clear understanding of the words conveying the idea—an understanding which can only be acquired from the root meaning of the words; for every word originates in some principle, law or activity, and the etymological definitions of the word express these primaries. This being the case, it is but proper that we examine the principal words of our topic—"A Scientific Reasoning Basis."

The word scientific is derived from the Latin *scire*, to know. I wish to emphasize that science means knowledge, and not guessing. It is based on certainties, and not on hypotheses or assumptions. When you hear anyone claiming to teach science who bases his teaching on a belief, or on an hypothesis, or on an assumption,—regard him as not being a scientist. My reason for so emphasizing the fact that science means or implies positive knowledge, is to enable the reader to distinguish between truth and fallacy, and so become a scientist himself. If such distinction is made, a definite basis of reasoning will furnish one with intellectual means to meet successfully any and all teachers who are teaching without a solid foundation. There is no other way to obtain knowledge of scientific *truth* than through reason. This being the case, it behooves us to

examine the principal factors involved in the process of reasoning.

The basis, or the organ, on which all reason depends is the brain. The brain is the form, and the reason is the function of that form. Here is the second point of utmost importance to bear in mind, if you wish to become a good reasoner. The law to be remembered is: "Form and function are coördinate and eternal factors of existence." In other words, there can be no function without form; neither can there be living form without function. This should be evident to any thinking person; but I am sorry to say that it is not, for there are millions of people—and that, too, right here in America—who actually believe that function or activity is possible without form. When after this you meet anyone who thinks there can be function without form, just ask him if he can conceive of sight without an organ of sight, or of tasting without an organ of taste, or of smelling without an organ of smell; ask him if it is thinkable for *any* action to occur without a form through which that action is manifest. Do not be afraid to apply this law in every domain of existence, for "A law in one domain is a law in every other domain."

Bearing in mind then that form and function are coördinate and interdependent factors of existence, and that the brain constitutes the form of the reasoning function, it is obvious that normal reasoning can only occur in a normally developed and well nourished brain structure. Mark well that an active, properly nourished, and well balanced organic structure constitutes the material basis for good reasoning; while a sluggish and dissipating organic structure constitutes the material basis for defective reasoning.

Having arrived at the true conception of a normal, structural reasoning basis, it is in order to assure ourselves of a normal, functional reasoning basis also. This we accomplish by turning our attention to the root meaning of the word itself. The word reason is derived from the Latin *ratio*, and involves a conception of a known quantity—a quantity which, when related to any other quantity, will augment our knowledge.

With the root meaning of the words science and reason in mind, we are now prepared to test the claims of modern science. If its reasoning basis is a positively known fact,—which according to the etymological definition of the words science and reason it should be,—then it is evident that its basis is invariably certain; that it must constitute the foundation of cumulative knowledge; that it will serve to coördinate with itself every newly discovered fact, and therefore constitutes a source of harmony in scientific circles.

But *instead* of all this we find that the learned profession has *not* a positive reasoning basis. And in consequence of this lack, we have friction within each branch of learning; an inability to coördinate the different branches; and an ever-changing attitude with every newly discovered fact. The effect upon the masses of this uncertainty of the teachers is just what we behold today—unrest, friction, suffering, man arrayed against man, nation against nation, and race against race.

But you may say, how are we going to change all this? Why, by first becoming familiar with fundamentals; next, by using the acquired fundamental knowledge in our reason-

ing; and then—by conforming our lives to the dictates of reason.

Now what is more fundamental than mother earth—the earth that sustains us? What is more easy to comprehend than the earth to which we can apply all our senses? What is of greater importance for us to know than the earth—that great stage on which we all have to play our part in the drama of life?

"Varied have been, and indeed still are, the conceptions of the configuration of the earth." Every epoch of human development is marked by some predominant idea regarding universal form and activity. The ruins of the ancients have left traces of astronomical knowledge as far back as 436,000 years. (This is according to Rogers' History of Babylon and Assyria.)

Alexander the Great, when entering Babylon, found there calculations of eclipses nineteen hundred and three years preceding his time. The Ptolemaic system of astronomy, which taught that our earth was the center around which the sun, moon, and stars revolve,—was in vogue for fifteen hundred years, when four centuries ago the Copernican system asserted itself. The Copernican theory of astronomy is the generally accepted conception of the universe of modern times. Although some of the foremost thinkers of this age have been averse to it—and have expressed their aversion in the strongest terms. For instance, the great German poet, Goethe, said about it: "In whatever way or manner may have occurred this business; I must still say that I curse this modern theory of cosmogony [the Copernican system], and hope that perchance there may appear in due time some scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics."

This scientist of genius has appeared in the personal Founder of the Koreshan Universology, who in the year 1870 declared, that according to the law of comparative analogy, since all life is generated within a cell, the earth is cellular and constitutes the great cosmic egg in which all life is generated; and therefore we are not living on a convex surface, but on a concave one. The sun, moon, and stars—all things visible and invisible—are encompassed by a great shell which we *inhabit*, and which constitutes the material part of the universe. He furthermore declared that geometry practically applied would prove his assertion.

This would make geometry the fundamental science of all knowledge. The word geometry is composed of two roots; *ge*, earth, and *metron*, measure. The earth measured by the application of gauge, plumb, and level will give to us a scientific reasoning basis. Imbued with the importance of these ideas and impelled by the Founder of the System, Prof. Morrow has given to the world a geodetic and geometrical demonstration of the earth's configuration.

Woman's Burden of Responsibility

BY N. C. CRITCHER.

HOW FAR is woman as a sex responsible for her own unnatural and subservient position in the world today? The question is of the greatest importance, for upon its answer hangs the issue of the final destiny of the race.

How is she to come into her birthright and take her place as man's equal and helpmeet, truly his other half? Only by awakening to a sense of her own power, and to the duty of asserting and maintaining it.

Many causes have contributed to produce the indifference and ignorance shown by a large majority of women in regard to their true relation to the race, and the work before them in doing their part toward its restoration to purity and righteousness. Without her coöperation this can never be accomplished. As I have said, the influences that have bound her, have been many and of long continuance. The position of authority and dominance held by man through his assumption of the inferiority of woman both physical and mental, has been accepted by her until of late, with comparatively few exceptions. Some few women, too conscious of their own power to be able to accept an inferior position, have risen above the existing conditions, and have proven, by their success, the truth of their claims. But the majority are, by their very constitution, conservative, not in the true sense of the word, but in its restricted application. To be conservers is their true mission—not to oppose progress, but to resist the tide which threatens to sweep away the very foundations of life. They have accepted existing conditions supinely, partly from lack of interest, and partly from a consciousness of their inability to persevere through the struggle necessary to carry to a successful issue any change for the better.

The marriage relation, based as it is upon the curse originally passed upon woman, as is shown by the very words used in the ceremony by which two people are united in marriage, is largely responsible for the subservience of woman. She has promised (until of late, without demur) to love, honor, and *obey* him whom she was taking to be her husband. It is true that she has not always kept her promise, but that was her vow, nevertheless. He, on the other hand, promised to endow her with all his worldly goods, a promise equally unfulfilled. So the relation entered upon with falsehood and with many mental reservations has not tended to advance righteous conditions for either sex. But more vital yet than these already named, a far reaching and destructive factor—is her subjugation in the sex relation.

Who can be called free whose body is at the disposal of another, be it even the object of the fondest love? Until woman asserts and maintains this right she is a slave, pampered and indulged, it may be,—but a *slave*. Her conception shall be multiplied and in sorrow shall she bring forth children. How the fact echoes the words of the curse! And how strange it seems that this has never been seen and appreciated even by those who have suffered from it. Through a misapplication of the command to multiply and replenish the earth, which was given to man in his Edenic state, the biune or undivided condition, the church has sanctified the marriage relation of the fallen man, which has filled the world with undesired and undesirable beings, born in sin and shapen in iniquity. Only the knowledge of the sowing of the divine seed through the theocrasis of our Lord, the Christ of God—the Seed-Man—gives any hope of relief or escape from the appalling condition of humanity now at the end of the age.

Through the inspiration of that knowledge the fiat has gone forth, that woman *shall* be free; and it remains for her to see and accept the responsibility entailed by her own violation of law, ignorantly though it may have been. She must assert and maintain, through whatever suffering it may bring, the absolute control of her own body for voluntary motherhood or for the higher state of chastity. "Who would be free, himself must strike the blow."

The Geometry of the Decalogue

Part I

BY MOSES G. WEAVER.

"Above, below, in sky and sod,
In leaf and spar, in star and man,
Well might the wise Athenian scan
The geometric signs of God,
The measured order of his plan."

GOD'S PURPOSE is so faithfully carried out that a law found to obtain in any particular plane, is correspondentially operative in every other plane. The supporting bony structure, which in the spherical form of the egg is on the outside, will be found on the inside of the chick, the manifestation of the egg in its cubical form, or the egg incubated. The cube and the sphere are the opposite polarities of form, and, therefore, must be the exact inversions of one another, each expressing exteriorly the other's hidden secrets. In the universal egg, the mysteries of being, veiled within the heart of humanity, are expressed in the simplest forms of the material cosmos, while the dark operations in the depths of the earth are proclaimed from every housetop, in the external acts of men; because man and cosmos are the universal amplification of the cube and the sphere.

It is estimated that the human body, when properly proportioned, is a trifle over six feet tall; or taking the length of the hand instead of the foot, he is ten hands high. In walking, he will naturally measure off his own length by the forward stride of either foot; and horizontally, he reaches the same dimensions between the finger tips. He is also a cube morally, balanced in character on every side, expressing himself to the full capacity in every step he undertakes, and measuring to his neighbor by his side, right and left, the same as he does to himself, while the aim of his entire being is ever upright toward the goal of aspiration in his God.

The Holy of holies, containing the sacred ark of the covenant, representing the perfect man as the tabernacle of God, was built a perfect cube, with ten units of measurement to each of its three dimensions. The high priest within this enclosure could see the six square faces of his environment as of equal importance. Behind him was the east, representing the source from which he came, his Jewish ancestors. To the right and left, his fellow pilgrims toward the promised land; the south representing the warm-hearted, his neighbors; and the north, those who hated him, his enemies; and these were of equal proportion. Above him, the angels who uplift the aspiration to the light of heaven; and beneath, the hells which, by force of gravity, weigh down the soul toward the darkness of the earth. The west before him, represented the future to be attained in the land of promise. The influence from this side is just as potent a factor in moulding the character of the present, as the momentum imparted by the past, because many of the present acts consist in preparations for the future.

By the law of polaric inversion, it necessarily follows that what we observe in the outer extremities of the cube belongs to the inner order of the sphere; and so on, all the way in on the one, and out on the other. The eight corners of the cube, therefore, constitute the celestial heavens; the lines connecting these points, the twelve edges of the cube, belong to the middle degree, the spiritual sphere; and the six square surfaces lying within the boundary of these lines would be the natural heavens, while the cubic content within these surfaces represents the material rind or shell of the egg; which in the case of the sanctuary, would be the high priest himself, God's vicar in earth.

In the spiritual degree the twelve tribes of Israel are the foundation stones of the New Jerusalem, represented again by the twelve Apostles of the Lamb, as the gates of the holy city. The twelve edges of the cube, in connecting the corners and holding them in their proper relative positions, constitute the foundations, and in their position between the sides constitutes them the only gates a cube might have. When St. John, the celestial man, was allowed to look into the inner sphere, he saw the symbolic representation of the eight principles of that sphere. The divine love and wisdom appeared as the four living creatures in heaven, and their corresponding uses as applied to life, were represented by the four horses that go forth in earth. It is only through the office of the high priest in the midst of the sanctuary, that these principles represented by the four beasts, may be brought down into their respective uses.

The Voice of the Almighty

BY ELIZABETH ROBINSON.

THERE WERE recently placed in the vaults of an opera house in Paris, sealed phonographic records of the voices of many of the famous singers of today. Harvard College and the Library of Congress are both preserving in a similar manner, speeches and sayings from noted personages, both of this country and of Europe, and the seals are not to be broken for a hundred years. By this means posterity may have the advantage of us of the present time; for had records been taken and preserved of some of our great men, the past few hundred years, some questions like "Who wrote Shakespeare?" and "did George Washington cut his father's cherry tree with a hatchet?" would be settled.

But before the dark ages, in the days of that great ancient civilization—greater than that of today in many ways, if we are to judge by the proofs constantly coming to light through excavations of buried cities, we should not be surprised if there should be unearthed that which would correspond to our phonograph, with records of those citizens and rulers who are now considered but myths, never having existed except in the imagination of the superstitious and ignorant. *Resurgam* (I will come again) is being evidenced in every domain in these "last days."

Nineteen hundred years ago there was a Voice, of whom it is written, "Him hath God the Father sealed;" and the promise was made that "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him." To the question, "Where?" the answer is, "For whosoever the carcass is, there will the eagles be gathered together." The eagles are those who have intellectual sight, and ears, obedient to the call, when the seals are to be broken, and the Voice heard again.

This was foreshadowed when John the Revelator was in the Spirit on the Lord's day;—he heard behind him a great voice, as of a trumpet. The Voice that was sealed hundreds of years ago, sounding as a trumpet, being the revelation and manifestation of divine Truth.

For the Younger Minds

Marguerite Borden

WHEN I WENT TO THE PETERBOROUGH AUCTION

IN SPITE of the fact that the scarcity of genuine antique furniture is being loudly lamented, there are still many farmhouses nestled among the New England hills where the much-coveted furnishings of a hundred years ago are still in daily use. Every year, farms on obscure country roads are sold at auction, and the country folk come from miles around to drive sharp bargains, or to witness and talk over their neighbors, transactions. The rural auction today is conducted in much the same manner that it was in the olden times. To the inmates of the bartered home, the affair is indeed a sad one. It is like a funeral to stand by and watch their dear, old household treasures distributed among the throng of buyers, in many cases for almost nothing; but to the assembled farmers the auction forms more or less of a gala day. They arrive in the morning, often accompanied by their wives, and remain until late in the afternoon. At twelve o'clock it is customary to give all present a lunch of crackers and cheese, or possibly hot coffee, salt-fish, or pie.

My sister Sylvia and I were spending the summer at the old "Deacon Wickets' Mansion," and Mrs. Deacon Wickets was continually proposing something for our amusement. The evening before the auction at "Peterborough Corner" she announced that she was going to ask the Deacon to take us all over there early in the morning to spend the day. I was delighted, for although I had never been to Peterborough Corner, I knew that it was a long distance from the main roads, and that probably the old-fashioned furniture dealers had never discovered its existence. Sylvia says that I am perfectly crazy over old-fashioned things, and I suppose I am. She says that the only time I am really happy is when I am admiring my collection of antiquities, or when I am rummaging around in somebody's attic, hunting for an addition to my curios; but of course, this is not true. Sylvia dislikes everything that is not modern. She was not particularly anxious to attend the auction, and she said that she could not possibly go until after dinner. She hoped that we would go without her, but Mrs. Wickets waited and served dinner at half past eleven, so Sylvia just had to join us, but she never would have ventured as far as the front gate, could she have dreamed beforehand of that ride. We went through woods where we did not see a house for miles. I felt as though there must still be Indians lurking about somewhere behind those dreadful, dark pine-trees. And the hills!—they were not long, but they seemed perpendicular. And the stones!—it was up a hill, down a hill, bumpity—rattle, rattlety—bump! However, the wheels stayed on, and we were alive when we reached our destination.

"Peterborough Corner" was where four roads crossed, and the only house to be seen was Mr. Peterborough's, where the auction was in session for the afternoon. The first person we met was our old friend, Mrs. Hezekiah Snobs. She was very cordial and told us we were rather

late, but if we would go right into the kitchen we would find plenty of coffee and biscuits. She seemed to think that we had come on purpose for lunch.

Most of the people were crowded into the front yard around the auctioneer, who stood on the stone door-step, wildly gesticulating and shouting at the top of his voice. We went into the entry and found a place to stand where we could hear all that went on, and see everything that the men carried out to the auctioneer. Mrs. Hezekiah Snobs followed us.

"If some of them things they've been sellin' had b'longed ter me, I'd 'ave thrown 'em all out back of our barn. Its nothin' but old rubbish," she said indignantly. "But as long as some folks wants ter waste their money a-buyin' fiddlesticks, I s'pose other folks has got a right ter sell 'em. As fer my money," she continued, "there's a good many holes in the skimmer as 'tis, an' I can't afford to buy nothin' I don't need."

A thin old lady, who was a friend of the Peterborough's, did not like the way things were managed and kept giving directions to the auctioneer, who did not pay her the slightest attention, so she squeezed in front of us, stepped on the tips of Mrs. Snobs' new shoes, and shouted, "Don't you sell them dishes fur no sich prices; they're mor'n a hundred years old, an' worth a heap, an' you know it." But the auctioneer paid no heed, and Mrs. Hezekiah Snobs, who did not intend to be pushed against the wall and have her patent leather tips ruined without some revenge, turned to me and said, loud enough for all the bystanders to hear, "Her heels is like clock-weights, an' her elbows is as p'inted as the meetin'-house steeple!"

The auctioneer held in his hand the most beautiful old blue teapot without nick or crack. Someone bid ten cents. Someone else bid twenty-five.

"*I*m bid twenty-five, make it fifty! *I*m bid twenty-five, make it fifty!" called the auctioneer monotonously. "Fifty, bid sixty; fifty, bid sixty; fifty, bid sixty," sounded in our ears. There was a pause. "Sixty!" I cried. "Sixty, bid seventy," continued the auctioneer, but no one spoke and the teapot was mine. Sylvia frowned.

"You know very well that there isn't another inch of room in the china cabinet. I should like to know what you expect to do with it?" she inquired. I pretended not to hear, and the auctioneer went on. The grandfather's clock was sold for forty-five dollars, the warming-pan for six dollars, and the blowers for two. The auctioneer made a little speech. "Ladies and gentlemen," he said, "make yer bids count now, fer its gittin' late an' Ned Buntin over there is gittin' tired an' wants ter go home." This was considered a joke, and everybody laughed, for Ned Buntin went by the name of "Tired Ned." He was said to be the laziest man in town, "an' kinder wanderin' in his idees," for the only things in which he appeared to take any interest were auctions and frying doughnuts. Mrs. Snobs confidentially whispered to me that, "Solomon wa'n't round when he was born," and doubtless, she told the truth.

Last of all came the spinning-wheels. I looked at the little flax-wheel and sighed. It would certainly go at some figure far beyond my means. The first bid was ten cents. Joe Burns, an old man standing behind me, bid fifteen, and before I could speak, that dear little flax-wheel was his at fifteen cents! I never could have believed it, had I not seen it sold with my own eyes. The big spinning-wheel came next. "Fifty cents!" I called, but the auctioneer did not hear me, and the next minute it was handed to Joe Burns for the sum of one dollar! It was too exasperating.

The assembly in front of the house dispersed and most of the people went to the barn to watch the sale of horses and cattle. Joe Burns remained behind to strap his purchases into his wagon. I told him that I wished to buy one of his spinning-wheels, and inquired his prices. "Two dollars for the large one, one dollar for the small one," he promptly answered. "Or, if you'll take 'em both you kin have 'em for two dollars an' a half." "I will take them," I said, "If you will deliver them Wednesday at Deacon Wickets' farmhouse." He agreed to this, and I paid him. Mrs. Snobs looked at me in bewilderment. "What be you goin' ter do with the critters?" she asked; "goin' ter spinnin'?" "Oh dear me, no!" I cried gaily, "I'm going to put them in our front hall where everyone can see them."

"Well, I never heered tell!" she exclaimed. "Most folks as I know, keeps theirs in the garret."

I was so afraid that the big wheel might in some way be broken, that I decided to detach it from the stand-ard, and carry it home myself. It was a trifle awkward to manage, but there was plenty of room for me to hold it up in front of us. Sylvia was not a bit pleased, and declared that I knocked her hat with it all the way to Deacon Wickets.' How could I help it when the carriage jolted over so many stones?

Wednesday morning came, but no Joe Burns appeared. Thursday, Friday, Saturday passed, and neither he nor the spinning-wheels came in sight.

"And to think," said Sylvia scornfully, "that you did not know any better than to pay him before you got them!"

I did feel rather sheepish. The big wheel without the head and standard was of no earthly use, and I stored it in the woodshed. Later on Sylvia and I went back to the city, and the last thing I saw as we drove out of Deacon Wickets' yard, was little Johnny Wickets rolling my big wheel around for a hoop.

My Castle of Fancy

EDITH SESSIONS TUPPER,

I HAVE a castle of fancy, thronged with a thousand guests;
Knights, and lords, and ladies, in velvets and satins dressed;
Soldiers armored and sturdy, and fresh from war alarms,—
Guarding my castle's portals are stalwart men-at-arms.
Mountebanks, prelates and beggars—a varied and motley train
Winds through my castle of fancy in some mystical, far-off Spain.

There are pennants on tower and turret; forth from the casements flung
Are banners of royal splendor with golden broideries hung.
There are music and dance and laughter; the trumpets sil-very blare,
Wassail and merry-making as tankards are tossed in the air.
Oh! I live with the many people who dwell in my demesnes,
I walk oft-times with the mighty and I sup with kings and queens.
When my heart grows sick and weary, oppressed by this humdrum world,
I board my fleetest shallop, its wings of thought unfurled;
And soon, through clouds of musing, shadowy, vague, and dim,
Looms up my mystical castle on the far horizon's rim.
Then flung to the winds are its banners, the trumpets' blast is blown,
And the gates are flung wide open when I come again to my own. —Selected.

A Traveler's Party

EVERY one loves to talk over his favorite vacation trips, and thanks to the modern post card, souvenirs are within the reach of all.

Inviting a dozen friends to spend an informal evening with us, we requested them to bring several of their favorite post cards, which illustrated places they had visited.

On arrival, a card from each member was placed on the table and shuffled, while one of the party was invited to draw blindly from the pack and show it to all the guests; the owner then prepared himself to narrate the experience which caused him to bring this particular card as a favorite, relating all the particulars of the trip illustrated, and answering questions as well. If others had taken this trip, they were invited to add any experience not already given.

Thus we went the rounds, until each had given his most delightful vacation trip in detail. Imagine our surprise when we found our guests intensely interested, and each waiting anxiously his turn to talk. Even the most bashful found courage and voice after a few questions were asked, such as, "How did you learn of this trip?" "How much did it cost?"

At the evening's close we had journeyed through the Yellowstone and beneath the "Big Trees," along the bayous of the Southern clime, or with the mountain climbers to the top of the "White Hills." We had sailed over lakes and rivers; camped in the dense forests with Nature; toured the country in an auto; walked through Au Sable Chasm with the hush of awe overpowering us; or, best of all, gone back to the "Old Homestead" for the sake of Auld Lang Syne.

We had anticipated what some of our friends might talk about, and had arranged appropriate quotations and bits of poetry, clipped from the artful time tables, obtainable at all railroad offices.

At the close we presented each departing guest with a souvenir card illustrating one of our favorite trips, with description attached.

Try this way of entertaining and learn the charm of it.—Selected.



In The Editorial Perspective.

THE EDITOR.



ESTERO'S RIVER OF FIRE

HERE IN THE extreme Southland, tropical Florida, are numerous and notable attractions: The pines and palms, the orange groves, the wild jungles by the streams, the flowers in winter, the unexcelled climate, the bays dotted with verdant isles, the white beaches, the Gulf waters reflecting the hues of sun and sky, and the gorgeous sunsets. We could mention many other superb attractions, all of which strongly appeal to the appreciative mind. But not the least in the list, and withal both unique and striking, is Estero's river of fire, which is both a drain of adjacent land and an estuary or arm of the sea. In this river both fresh and salt water combine; and in this combination certain solid substances in the water are rendered highly phosphorescent. As seen from its banks in the dark of night, it presents the aspect of a veritable stream of milk wending its way from source to sea. If the surface be observed more closely, in a single sweep of the eye there may appear millions of scintillating points of light. It is as if the Milky Way of the heavens had dropped into the bed of Estero River, with all its nebulae, star clusters, and spots of milk-white haze. A pebble dropped into the water produces a leap of light like the last flicker of a candle, and the ripples become widening circles of shining gold. With a mere splash by the hand, a zone of light is produced, and the fingers are thrust through a thousand beads of fire. All this is beautiful, one thinks; but upon the approach of a launch, one unacquainted with the phenomena may be startled by the fiery gleam. The waters churned by the rapidly turning propeller, appear as whirling flames from the vessel's stern, at once gorgeous and enchanting; while in the water on either side of the launch, may be seen scores of fish darting wildly like meteors in the sky.

The Preaching of the Politicians

THE CAMPAIGN opens. Numerous candidates for Presidential nomination are asking the people for favors. They all know what the people want. President Roosevelt has struck a key-note of popularity. He has humiliated Wall Street; he has dealt telling blows against the corporations; he has sought to benefit the working-classes by securing legislation on their behalf; he has boldly struck right and left at conventional forms and customs, and disregarded the will of the wealthy. On the whole, he has raised his voice against giant evils of the nation, and made the Executive Mansion his church, and the President's chair his pulpit. Candidates seeking his position are endeavoring to imitate him. His policies appeal to the people. He has set the pace, and those who run in this campaign must follow along the way he has marked out. The President has almost unified the old political parties. He has made their issues one and the same. The difference will be more in the men than in the platforms, unless there are radical changes made at the conventions. The President's special message is a forceful preachment against predatory wealth and consequent corruptions. Hear Bryan in

his recent speech from the text, "Thou shalt not steal." In this campaign, that man will be elected who appeals most forcibly to the common people, as opposed to the trusts and the financial interests of Wall Street. No corporation candidate stands any show. They are all preachers now; and it is to be hoped that the preaching of the politicians may effect some good for the great masses who are asked to support them.

Nature as God's Art

NATURE is God's art. Nature as it exists in the Golden Ages, is his masterpiece, the crowning glory of which is the divine Family of the arch-natural life. The great physical world is a complete expression of the divine mentality. Sublime thoughts are portrayed in Nature's beauties. His glory is reflected in gorgeous sunsets; his anger, in the thunder-clouds and storms upon the sea; his tranquility, in the sea in calm. All the moods of the Deity are observable in the shifting hues of sea and sky, and his character is portrayed in the uses of every active thing. His constancy is seen in the regularity of cosmic motion, and his faithfulness, in the factors which mature the fruits of the field. God's works of art endure throughout the ages, the cosmos itself being co-eternal with him. It is the great environ of himself, the world he inhabits, as, masquerading in the forms of men, he marches through the cycles, performing uses and creating forms of grace and beauty.

The Art of Seeing

SEEING is an art in which not many are experts. Many are looking, but never really see. To truly see is to perceive, not only visually, but mentally at the same time. Experts in the art of seeing have a peculiar viewpoint for every kind of object. The beauty of a tree is not seen by examining individual leaves, but the tree as a whole. One does not admire a woman's beauty through a microscope, nor the grandeur of Niagara Falls by close scrutiny of single drops of water. Many things, to be appreciated, must be seen synthetically. The eye of the fault-finder sees not the grace of the form, but the microscopic defects, which from proper viewpoints, are obliterated. The masterpieces of art are mere daubs when examined closely, but they impress the heart when seen from the viewpoint of the artist. There is art in seeing the works of art and the works of Nature. The art of seeing beauty and worth in human character, as well as of detecting the unwholesome, is a still higher art, and a desirable art to master.

The Zeal of Conservatives

THE EFFORT of conservative reformers is to preserve the old order of the world. It is obvious that the nation must be saved from the giant corporations; yet it would be considered splendid if, while rescuing the country from predatory wealth, it should also be saved from socialism. The position of President Roosevelt is that society as it at present exists is not inherently bad, but that there are bad

men in it. Secretary Taft has declared that if the tendency of the corporations is not checked, socialism is inevitable. By socialism is meant whatever form of society which should exist under public ownership of property and coöperation in human service, as distinct from competition. The zeal of the conservatives is now directed to the end that competition may be perpetuated. The attempted renovation of modern society is to check the tendency of revolution. It is a zeal without knowledge. But the men are undoubtedly sincere; and so were many conservative leaders who endeavored to preserve the old order of France before the Revolution. There were devout Jews in the days of the Christ, who honestly sought to restore Israel to its former purity and vigor. But all in vain. They undertook a work which only the Almighty could do through a specially commissioned Center and following. And so it is today. Revolution is inevitable, since the prophets of the ages have delineated these last days as terminating in the greatest social catastrophe the world has ever known. All the current events and signs of the times are corroborating the prophetic forecasts of the Lord and the Apostles; and while it may be a sad commentary on the present state of humanity, it is to be emphasized that when the conservative element seeks to restore order and cries "peace, peace," the sudden destruction or revolution impends.

The Origin of Panics

THE GOD PAN was the god of the hollow world. He occupied a principal place among the most ancient deities. He appeared in the form of a satyr, half man and half goat. He was regarded as the inspirer of sudden terror. He could put whole armies to flight under the influence of fear. The frights were called panics. That was in ancient times, when Pan existed as a man and taught the doctrines of the hollow globe; and the frights were the frights of the conservative, who dreaded the introduction of radical and revolutionary doctrines and customs. The God of the hollow world has not ceased to exist. Panics are still caused by the spirit inspired by Pan. The panics now occur principally in financial circles. The influence of genuine truth, however occult may be its reflex, is potent to agitate the plunderers of the people. Let Pan strike terror to all evil doers. Pan will do good through the science of the hollow world. Pan will drive out the money-changers from the desecrated temple of humanity, restore the people to their rights, and liberate the world's bondmen.

"A Prophet in Babylon"

FICTION sometimes tells the truth so plainly that its application is obvious. Not since Mrs. Humphrey Ward's notable "Robert Elsmere," has the modern church been so boldly attacked in fiction, as in Mr. Dawson's "A Prophet in Babylon," which is not only a startling work, but both interesting and significant. It is the story of a young clergyman, the pastor of a wealthy church in New York. He was successful and popular; but a change came when he perceived the true character of the modern church. Instead of endeavoring to reform the church in itself, he founded a distinct movement called the League of Service, in order to more effectively reach the masses, from whom

the church is becoming more and more estranged because of its deadness and inutility. The time was when prophets arose and rebuked Israel when in captivity in Babylon. New movements were formed among the Jews, but along the old lines of Hebrew religion. The movements were the best under the circumstances, and such prophets in Babylon were necessary. But the time came when no mere offshoots of the old church could meet the exigencies of the hour. There had to be a revolution. The Christ came and founded a new religion, established a new church. Today there are prophets in Babylon, endeavoring to reach the masses through methods more direct and up-to-date than those employed by the church. But they will fail; for there is only one Prophet in modern Babylon, who is able to completely revolutionize not only religion, but all other phases and affairs of human life.

The Symbol of the Sun

FROM TIME immemorial, symbols of the sun have contained a likeness to the human face. The origin of such symbols is not in fancy, but in fact. The sun of the physical cosmos gives light to the world. Correspondentially, there is a sun in the human world, from which mental light proceeds. The Light of the world is called the Sun of Righteousness. He is to the world of humanity what the source of physical light is to the physical world. Long ages ago, a Man among men was constituted the universal Luminant. Even his face shown as the sun, and his raiment as the light. It was fitting to represent his face as the sun, for he was the Solar Man. The figure was ultimately reduced to mere symbol, such as we see used and printed today. It illustrates the humanity of Deity, exemplified in the life and character of the Lord Messiah of nineteen hundred years ago.

A Shimmering Sea of Silver

THERE ARE SCENES in Nature whose charms transcend by far the imaginative creations of fairy-land. Who has not thought the exquisite and gorgeous cloud-tints more glorious than any production of fancy? In southern skies one may view to his heart's content, multi-colored panoramas as they shift in space above land and sea. Nature in the semi-tropics is lavish with the entrancing and enchanting expressions of her moods. Both sea and sky may reflect the calm of Dame Nature at rest, or depict with lowering brow and brooding storm, the fear and fury of Nature's conflict. There are times when the sea may cheer with its laughing, lapping waters, under a benign and brilliant sun; and again it may sadden the heart with its moaning, as if echoing the voice of sailors in dire distress. All the moods of a human being may be seen upon the sea, which moves and pulsates like a thing of life. The combined effects of sea and sun are often gorgeous and dazzling. Enchanting, indeed, is the shimmer cast upon the water by the rising full moon. It is like a line of molten gold vibrant with motion. Far out over the Gulf hang the massive forms of cumulus clouds. Through the rifts between the sun pours down in torrents his brilliant beams. Striking is the contrast of light and shade upon the bosom of the waters. Far out upon the great expanse, where sun and sea conjoin, a million dancing, rippling mirrors reflect the showers of sunshine, producing dazzling lines of white upon the Gulf, entrancing indeed, to the naked eye. But by means of the telescope, the glory of the scene is multiplied a thousand times; for stretching toward and cresting the horizon's edge, the brilliant waters assume new beauties, appearing as a veritable shimmering sea of silver.

Review of Research & Opinion

THE EDITOR.

Wanton Waste and Poverty

IT IS CRIMINAL, to wantonly waste and destroy what one or another has produced that is of value. One of the crying evils of the hour is extravagance, not only on the part of the wealthy but also on the part of the poor. The poorer classes could live more comfortably if they would adopt better management of their affairs. Concerning the question of wholesale economy on the part of people, we quote the following from the *New York World*, containing an expression from Stuyvesant Fish, as follows:

"Extravagance on the part of the whole nation, and failure to punish or remove from their places of trust the men who have been shown to be offenders against the law, are two of the causes for the recent panic given by Stuyvesant Fish in the Annual Financial Review published yesterday by the *Evening Post*, which also gives interesting predictions by business and financial men of great prominence in business and financial matters as to the outlook for 1908. Mr. Fish says: 'When our 85,000,000 do economize and really save something daily, the figures will roll up with amazing rapidity; for if each of them should save on an average so small a sum as five cents a day, it will aggregate \$1,551,250,000 in a year.'"

If through the saving of so small a sum daily, such an enormous sum might be added annually to national wealth, how frightful must be the loss in the aggregate, where waste daily exceeds by many times per capita, the saving instanced above! In almost every family, it is dollar after dollar that is uselessly expended. Such dollars slip from the fingers of the common people and pass into the clutches of the oppressors continually, whence no real substance of value ever passed to the people. Not till the people begin to save for themselves, and coöperate among themselves for self-protection, will they be delivered from the conditions of poverty and its consequences.

The Co-Operation of Astronomers

THE FIELD OF RESEARCH is necessarily coöperative. The world is too large for any ordinary scientist to explore its various departments, just as it would be impossible for one man or one set of men to personally superintend all of the branches and departments of industrial and commercial activity. Coöperation is already extensively in vogue on lines of production. Men everywhere must coöperate to produce results on gigantic scales. The trouble at present is that production is not conducted in an orderly manner, and the producers do not share equitably the products of their labor.

Astronomers have always worked along the lines of co-operation in astronomical research. The scope of their work along the line of mapping the heavens is outlined in the following paragraph:

"A significant paper by Prof. Arthur Schuster, is entitled 'International Science.' Co operation and combination among men of science all over the world have now reached an advanced stage. The best example of scientific combination is the Inter-

national Catalogue of Scientific Literature, with its central office in London, and regional bureau for the United States administered by the Smithsonian Institution, which aims to place in form for reference the scientific literature of the world, as soon as possible after it is published. The International Star Catalogue is a somewhat similar enterprise which is placing on record for astronomers, all the 4,500,000 known stars or star places."

The gathering of facts relative to the stars and accurate mapping of the stars, is a laudable enterprise; but what thing of value to the world are the astronomers able to do on account of such a map? All the coöperation of the scientific world will not enable astronomers to solve the social problems of the hour. It remains for one Scientist to make use of the facts patiently gathered by men of research, by employing the true cosmic form as a scientific pattern of the new order of world-progress.

The Making of Criminals

MEN WILL GO to great lengths to produce fine stock, but little attention is paid to the generation of desirable human beings. President Roosevelt advocates large families; yet it is known in certain quarters of the world, that numerous families are already too large for the ability of fathers to support. It is noted that in the first week in December, no fewer than 11,947 children in Berlin attended school without breakfast, and with no prospect of obtaining a midday meal. The city authorities were obliged to feed them from the canteens. Concerning the making of criminals, the *Chicago Journal* said recently:

"Seventy-five per cent of the crimes committed in Chicago is the work of boys under twenty-five. If the history of these youthful criminals were traced, would it not be found that a large majority of them come from homes where utter poverty exists? The children of poor parents in many cases have risen to great positions in the world, but they were not of the class that provides the pauper children of Berlin or of Chicago."

Antichristian Forms of Socialism

IN BOTH political and religious circles, the growth of socialism is causing agitation and fear. An extreme school of socialists in England has in no uncertain terms taken a stand against religion in general, and Christianity in particular. Mr. Robert Blatchford, in his journal, the *Clarion*, has recently denied the existence of Deity, and denounces every phase of Messianism. Of course, there are numerous socialists who, from principle and hope, believe in the Christ; but it is noted that socialism rarely ever changes a man's religious belief except, perhaps, in the acceptance of the radical doctrines of the school of socialism represented by Mr. Blatchford. The following is an extract from an article appearing in the *St. James Gazette*, commenting on Mr. Blatchford's declarations:

"It is interesting to notice that of all the enemies of socialism, Mr. Blatchford puts the Christian first. Clergymen who speak on his platforms, or in other ways support his cause, should notice the fact. And if they still hesitate to believe that

socialism means the extinction of Christianity, let them turn their eyes to France, and watch socialist tactics there. Let them also remember the lessons of the French Revolution and of the Commune, when socialism was put into practice. How long did religion hold back the flood of materialism which dominant socialism unloosed in France? And how long did moderate socialists stand against the hordes of the extremists? What happened then will happen in England if the teachings of Robert Blatchford are accepted."

A Revolution in Theories

THE ANNUAL REPORTS of the Smithsonian Institution are always anticipated with interest. The report for 1907 contains numerous important papers by scientific men connected with the Institution. Grave subjects are discussed, and many facts of scientific progress are presented. When such papers boldly acknowledge the defeat of modern chemistry, through the phenomena of radio-activity, it is time for the people to cease to repose confidence in the theory of chemistry, and turn to the truth of Alchemy.

It is not at all likely that the men who have misled the world as to the constitution of matter, should at once conceive of the truth concerning it. The new speculations are but added theories. What the world needs is not mere revision of theories, but revolution in the world of so called science. A reviewer has the following to say concerning radio-activity, discussed in the report above referred to:

"A second paper in 'Radio-activity,' by Dr. Franz Himstedt, pro-rector of the University of Freiburg, discusses the significance of this recently discovered property of matter, which turns topsy-turvy many principles of chemistry and physics, for a long time generally considered basic. The transformation of one substance into another, which is evident from the experiments described, necessitates revision of many of our ideas upon the make-up not only of the earth, but of the universe."

The Search for Happiness

CONCEPTIONS concerning the character of happiness and the way in which it may be attained, are numerous. Very few people are happy even in a relative sense. Most people have given up trying to be happy and are seeking simply a good time. As to what happiness is, the editor of *Success Magazine* said recently, showing how people may have a great deal of wealth, and yet not be happy:

"They think that if they could only get somewhere else than where they are; could only do something else than what they are doing; if they could only go abroad, travel over different countries, in a touring car or in an automobile, they would be happy. Their eyes are always focused upon something in dreamland instead of something in the land of reality. They mistake the very nature of happiness. They put the emphasis on the wrong things. The secret of happiness is not in your fortune, but in your heart. It does not consist in having, but in being. It is a condition of mind."

But the writer noted above does not disclose even his conception of the secret of happiness. There is but one real secret, and its application is supreme. Fulfilment of the law of love insures happiness. In the love and service to others lies the secret, according to the commandment, "Thou shalt love thy neighbor as thyself." There is no way to fulfil or obey that commandment under com-

petitive relations. It is only through communism that the way obtains. In communism the great secret is involved; and it is to divulge this secret, that the Koreshan Movement is in progress.

Decadent Religious Journalism

RELIGIOUS publications of all kinds, after the orthodox order, are dry as dust and unattractive. Church publications have never attained a large circulation, even in denominations numbering millions. Some independent religious weeklies prove exceptions to the rule, but they are more "worldly" in character. But none of them are as interesting to the masses as the novel and the Sunday newspaper. There is a general tendency among clergymen, religious conferences, and publication boards, to admit the facts. Religious journalism is decadent, going the way of the churches. Theological publications are losing their influence over the reading public. Note the following from the New York *Evening Post*:

"That many religious papers lack interest is undeniable. The material that fills their columns is conventional; cut and dried comment on church affairs, machine-made exposition of the Sunday-school lesson, a commonplace sermon by that rising young divine, Dr. Smith, * * and items about a new church in the Bronx and a pipe organ at Syracuse. All this, intelligent men must admit, is pretty thin milk, even for babes in Christ. The advertising is correspondingly slender; notices of books issued by denominational publishing houses, cards of bell founders and dealers in ecclesiastical specialties, and a few other miscellaneous matters."

The Modern Sunday School

THE SUNDAY SCHOOL is very popular among church people. Nearly everybody knows what it is like. Much energy is put forth in that phase of the church system, and much has been done to improve the methods and make them morally effective. But with the work among children of all classes, the moral tone is not improved nor the character strengthened. Under proper criticism, the Sunday school ranks in its plane alongside primary schools during the week. The teachers and the scholars are busy, but nothing is accomplished.

The Sunday school is a sort of charitable institution also, where a kind of information (or misinformation) is dispensed to those who apply. But numerous are the protests against the methods of the Sunday school from many quarters. It is characterized as "wretchedly inadequate." The following is a paragraph from an article by an English clergyman, Rev. E. H. Rycroft, in *The Nineteenth Century*, forcibly criticising the Sunday school system:

"A Sunday school teacher generally offers herself, and as a rule the teacher is a 'she,' not because she possesses the gift of teaching, but because moved by the spirit of religion to offer herself for some pious or charitable work. She is told by her minister that a class is vacant in the Sunday school, and that she will do good work if she becomes responsible for its instruction. Experts in education, who watch the faces of a class in the elementary school as an experienced teacher instructs the children, are aghast as they see the bored, listless look on the faces of these same children trying to sit still and 'be good' in the Sunday school. The children know well enough that they are learning nothing."

The Open Court of Inquiry.

THE EDITOR.

THE MOON'S ECLIPSE

"If a lunar eclipse be due to a dark disc in the earth, cutting off energies levitating from the earth's shell, would not the disc have to be as large as the earth's shell?"

THE EARTH, with the related heavens and central pivot, constitutes a great electro-magnetic battery. The Zodiac in the earth is a belt of active electro-magnetism, the ecliptic being the central line of the belt. When the eclipsing disc crosses the ecliptic it opens the circuit, and the circulating energies are temporarily cut off, and the moon faints or swoons.

Every city now has an electric light system. There is a central power-house, where electricity is generated. The area of the city is the area illuminated at night. The circuit is closed, and electricity is transmitted to the various arc lights of the streets.

Now, what does the electrician do when he wants to put out the lights? Does he go to each light individually and turn off the current? He does not. He simply closes the switch at the power-house and shuts off the current, and the lights are extinguished. Well, the disc in the earth operates to close the switch and short circuits the currents of electro-magnetism, and the moon, the arc light of the night, is eclipsed.

Involution and Evolution

"I should be glad to have you state, from the standpoint of the Koreshan System, which precedes the other in the timic aspect—involution or evolution?"

THE SO CALLED scientific men have sought for a word that would antithetically coördinate the word evolution; and the best they can do, from their point of view, is the word devolution, which means to roll down. Now, evolution means to roll out, to unfold; the opposite of evolution is not devolution at all, but involution, or a rolling-in. Modern scientists are entirely ignorant of the principles of involution, as operative in the domain of life.

The universe is eternal, and the processes of involution and evolution are operative continually. Nothing can be rolled out that has not been rolled in;

and nothing can be rolled in that has not already been rolled out. Involution and evolution are eternal coördinates, and the one is always preceded by the other throughout all eternity past, and the one will always be succeeded by the other throughout all the periods of duration to come.

Time is not eternity, but definite portions or periods of it. Time begins and ends. The time of a dispensation begins with a definite involution of human life, and ends with a harvest. It may be said, therefore, that involution is first as to such times; and it is certainly first or prior as to quality.

Artificial Fertilization

"I had a little argument the other day with a friend, who claimed that scientists had created the male or fertilizing elements of fish eggs. He argued that during spawning, the eggs were fertilized by the males after the eggs were laid. I claimed his idea was wrong—that the eggs were fertilized before they were laid."

PROF. LOEB and a few other so called scientists have been endeavoring to discover the origin of life. Various experiments have been performed with chemicals, and in some cases the observed motions of the chemical substances have been mistaken for low orders of vital activities. Prof. Loeb has further conducted experiments with the view to artificially fertilizing the eggs of sea-urchins.

In every case it must be understood that a living man, with active mentality, has manipulated the chemicals; and so far from the results being at all analogous to the supposed "beginning" of all life in some azoic period of assumed geologic ages, the experimenter has projected his mentality into all the substances through manipulation.

The eggs of the sea-urchin, as well as of various other specimens of the sea, are spawned by the female, and then fertilized by the male. In some low orders of marine species, as, for instance, the echinodermata, the element supplied by the males may be little above chemical elements, supplying mere substances to be absorbed as nutriment by the deposited eggs.

It is doubtless possible, in such cases,

for a chemist to analyze such substances supplied by the males, and chemically imitate them; and applying them to the already deposited eggs, supply just the chemical element required to fertilize them and initiate incubation.

What Is Color?

"Please give me a concise definition of color, and make it clear what color really is. Also, what is sound? I recently listened to a lecture on the 'Harp of the Senses.' The lecturer said that sound was mere vibration, and endeavored to demonstrate it."

ACCORDING to modern physicists, energy is a mere mode of motion. As, for instance, light is nothing at all in actual transmission, but a mere line of vibration of matter between the point of generation of light and any given object which may be illumined. On the basis of such a misconception of the character of energy or spirit, absurd conclusions are reached as to color and sound.

It is thought that the different colors are different modes of motion, each affecting the eye differently, and causing a different sensation. This would mean that no color is real, no color actually perceived; and further, that no sound is heard, but only a sensation of vibration felt through the organs of hearing.

The word color means to conceal. This conclusion is reached not only from the etymology of the word (from *celare*, to conceal), but from usage. A definition of the Latin word *color*, is "the outward show or beauty of a thing;" and it also means dye, or the pigment of paint which is put on objects in "coats." The eye perceives the color of objects when those objects are placed in relation to light and the eye. We maintain that we actually perceive colors visually, and that colors are *not* modes of motion, but as perceived, their essences are *subtile fluids*, which are non-material.

The hue of an object is reflected from it, and the energies agitate the retina of the eye, which transmits to cells of the brain, qualities of energy resulting from the retinal stimulation. Immediately, visual substances flow

down the optic nerve, expand over the retinal coat, and pass from thence through the lenses of the eye to a frontal focus; and from thence to the object. The substance then enters into conjunction with the substances of the color or colors of the object, and returning energies are generated, which when received in the mind, constitute the color or colors actually perceived.

Analogously, vibrations are received through the organs of hearing, and auditory energies are generated and flow out and touch the points of detonation or generation of the sound vibrations. Returning to the ear over the tract of transmission, like electric currents, the auditory substances are perceived by the mind—and that is sound in its real essence.

We both see and hear by energies passing out from the brain to the objects or points perceived; so that not mere vibrations of color and sound are received, but substances exchanged. The mind thus reaches out and contacts, as it were, the outer world, just as one puts forth the hand to feel the objects in reach.

The Resurrection of Damnation

"What is meant by the resurrection of damnation, referred to by the Christ, and by the prophet Daniel, as follows: 'Many who sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt.'"

JESUS THE CHRIST declared himself to be the resurrection and the life. He was a natural or arch-natural man, a living and tangible evidence of the fact that resurrection obtains in humanity and from humanity. The birth of Jesus was his resurrection; he was the reincarnation of the progressive spirits of the Jewish age. He was the Word of life, the embodiment of divine truth.

Existing contemporaneously with him was Judas, the dark pole, who involved the retrogressive spirits of the age. In Judas, Jesus met his foe, his antithet. It were better for Judas that he had not been born. His was an awakening to shame and contempt. Everything in the universe has its opposite—every form, every function, every good, every truth, every planet, every star. Moses withstood Jannes and Jambres, and Elijah the prophet

entered the contest with the prophets of Baal and of the grove. Every Messiah has to contend with false claimants to divine power.

Two ultimate products of the cross of God and mortal humanity are inevitable at the end of this dispensation—the immaculate Sons of God, and the reincarnated spirits of fallacy and evil. This is the division of the sheep and the goats; the one class enters life, the other class involves the illusions of death.

Phases of the resurrection of damnation are already apparent in the appearance of multiform antichrist, as represented in so called christian science, mental science, false claimants to Messiahship, and kindred factions of fallacy.

The Great Law of Opposites

"I should like to ask if the atmosphere is not to the natural vision what the camera lens is to the negative? In short, are we not taught truth upside down? and is not the west east, and 'lies' and 'foolishness' the truth and wisdom? Is it possible for man to lie from the universal standpoint? Are not all of man's utterances true from the standpoint of one or the other sources of his being?"

OPERATIVE in the universe is the great law of opposites, with the consequent principles of inversion and perversion. This makes possible the perversion of truth to products of fallacy. Fallacy is truth perverted. The time comes when the absolute of fallacy obtains; it is now manifest in the various modern so called sciences.

There are various degrees of truth, and various degrees of fallacy. The principle of relativity must be considered in the study of this subject. What is true on one plane, from one standpoint, may be relatively false from a higher plane and standpoint. Do not get the idea, however, that the substance of a lie propagated as such, turns out to be genuine, divine truth.

Revolutionary truth always has the appearance of untruth and foolishness to the unenlightened. Therefore, the so called wisdom of the modern world is in reality foolishness. Fallacy may indeed closely resemble truth, just as an imitation diamond may resemble the genuine crystal carbon. There are factors operative in optics which lead to false interpretation of things seen. Upon such false interpretation modern astronomy is constructed—upon mere visual illusions, leading to conclusions just the reverse of deductions of truth.

The Order of Melchizedek

"Does the order of Melchizedek constitute the central mind or consciousness of Deity? Also define the difference between the Levitical priesthood and the priesthood after the order of Melchizedek."

IT WAS DECLARED that Jesus was constituted a Priest forever after the order of Melchizedek. As such a priest, possessing the immortal manhood, he not only involved in himself the 144,000 divine egos, but he had power to be absorbed into the eternal consciousness with them, and also to beget other sons and conjoin them with himself.

It was declared of Elijah the Prophet that he should "turn the heart of the fathers to the children, and the heart of the children to their fathers;" and of the Messenger, that he should "purify the sons of Levi, and purge them as gold and silver." The sons of Levi are the sons of conjunction, the product of the activity of the descending life of Deity, planted in the church at the beginning of the dispensation. The mission of the Messenger of the Covenant is that of the antitypical priesthood of Levi. The Melchizedecian priesthood is central, and the Levitical is circumferential.

Melchizedek, the king of Salem, was the very last of the ancient order of the higher priesthood, before the coming of the Lord Messiah. Melchizedek was absorbed into Abram, typical of the Lord as the "high father." Abram's name was changed, and he became Abraham, typical of the fact that the Lord in his "new name" would be the antitypical Abraham, or father of the multitude, destined to conjoin the sons of Levi through the functions of the Levitical priesthood.

The mental and vital functions of every man are analogous in some degree, to these two planes of priesthood; and they are also represented in the perpetuity of life in other planes, and may be perceived in the vital operations of plant and seed. Every man has in his own mentality, a coterie of mental entities constituting the central group, the members of which govern the functions of the mind and body. But the consciousness of the vidual man is not continuous, but broken, and the number and quality of entities involved differ in each succeeding embodiment.

But in the central consciousness of Deity, in which the 144,000 spiritual individualities eternally reside, there is no break in the continuity of consciousness. Thus the 144,000 spiritual egos of the divine order constitute the divine mentality and consciousness, the eternal realm being perpetuated through absorption of the matured fruit of the natural world, which fruit is the immortal or arch-natural manhood.

THE PUBLISHERS' DEPARTMENT

The Flaming Sword Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, -- Editor

Entered as Second-class Matter, January 14, 1907, at the Post Office at Estero, Florida, under Act of Congress, March 3, 1879.

Subscription \$1.00 per year. Canadian and Foreign, \$1.35

Directions.—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,
Evelyn Bubbett, Manager,
Estero, Lee County, Fla.

Little Words With Our Readers

WE NOTED in the February number, the fact that the Postal Department had made new rulings relative to subscriptions, which were important and must be observed by all publishers. We were informed through newspaper dispatches, that the limit of time in which a publisher could carry a subscription without renewal, was three months. We have referred to the actual ruling as published by the Government, and the time is there given for monthly publications, as four months. This means, therefore, that we are not permitted to send this Magazine to a subscriber longer than four months after expiration of subscription, without renewal by order from subscriber or from some one for him. It becomes obligatory upon us to observe this ruling; and in complying with it, we must urge prompt renewals on the part of our subscribers—for in case one lets a subscription lapse and fails, through inattention or forgetfulness, to send order or word that one wants the Magazine continued, the name must be dropped from the list within four months after expiration. Our readers may thus judge of the situation, and realize the necessity of prompt renewals.

It has been our custom during the past few years, to offer THE FLAMING SWORD in connection with some magazine, in accordance with definite club-

bing arrangements. In some respects, such offers have not been satisfactory to us, for the effort of other publishers is to build up their own lists through our efforts, and thus take away patrons of our own Publishing House. We have concluded hereafter not to make clubbing arrangements with other publications, and hereby withdraw such offers. We shall doubtless make special offers to our readers, by way of inducement to renew, but they will be along the line of publications of our own. The offer relative to the *Christian Work and Evangelist* closes April first, and will not be made again. See the paragraphs under this heading in the February number. If readers renewing this month desire the *Christian Work and Evangelist*, they must take advantage of it while in force.

Coöperation is the key-note to success in great undertakings. The progress of every great movement depends upon the support and coöperation of its devotees. And so it is with great publishing interests. Note how the various magazines have the assistance of their readers in increasing their business. The hearty coöperation of our subscribers constitutes a great resource of increase in circulation of our publications. We say this not only to encourage those who have rendered us assistance, but because it is true. A good word spoken for our Magazine, a subscription solicited, a book sold, loaned, or given away, a circular handed out, or tract left in home or store, yields good results on behalf of our Movement.

The correspondence of the Guiding Star Publishing House is becoming voluminous, owing to increased business relative to the Bristol works and other details; and it is sometimes difficult to immediately reply. It is not neglect on our part, if answers to important letters are delayed. Referring to the Editorial Department, the Editor wishes to note that replies to several letters may be delayed, owing to the fact that he is more or less involved in numerous astronomical calculations and drawings, which are of necessity absorbing and time-consuming, but very important withal.

Under the new ruling of the Postal Department, it is not necessary for a subscriber to remit in advance in order to secure this Magazine; if one is not able to pay, and yet desires to receive its issues right along, send the request for it with promise to pay during the year. The same rule applies to renewals. An expressed desire for the publication will answer if it is not convenient to send remittance.

INTERESTING BOOKS AND PERIODICALS

Fellowship.—The noted evangelist, the Rev. B. Fay Mills, is publishing *Fellowship*, a 50 page magazine, devoted to the exposition of the doctrines and liberal ideas of its promoter. His able co-worker is Mrs. Mills; and among the contributors we note the names of N. O. Nelson and Bolton Hall, well known among social reformers. Prominent in the February *Fellowship*, is Mr. Mills' "Address to the World," in which he proposes universal relations along all lines. Coöperation is the key-note, and the salvation of society the object. 10 cents a copy. Los Angeles, Cal.

Review of Reviews.—Since the New Year, numerous events have been recorded in the annals of time; and perhaps in no publication have they been more comprehensively described than in the February *Review of Reviews*. Besides, great issues and subjects have agitated the public mind. What these are, and what effect they may have on the trend of things, are interestingly told in this popular review. What Lord Kelvin was to the world is strikingly set forth; and the new business methods in the Government are also described. Apropos the proposed Alaskan Exposition, to be held in 1909 at Seattle, Washington, the article on the awakening of the Alaskan proves to be of special interest. All the usual departments are replete with interest, including reproducing of numerous current cartoons.

The Gregg Writer.—The Gregg system of shorthand is making rapid strides in the world; and in keeping with its progress the exponent of the system makes marked improvement. It is now a 48 page magazine, recently enlarged and re-arranged. Besides containing numerous engravings of the artistic shorthand, the contents are indispensable to the student preparing himself for commercial work. Published at Chicago, Ill.

The Student's Journal.—This popular journal for shorthand students and writers was established in 1872, and has

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The Man of Sorrows, *Elbert Hubbard*
Thomas Jefferson, *Lentz & Hubbard*
Respectability, *Elbert Hubbard*
A Dog of Flanders, *Ouida*
The Law of Love, *Wm. Marion Reedy*
Ballad of Reading Gaol, *Oscar Wilde*
Nature, *Ralph Waldo Emerson*
Love, Life and Work, *Elbert Hubbard*
Justinian and Theodora, *Elbert and Alice Hubbard*
Crimes Against Criminals, *Robert G. Ingersoll*

ELBERT HUBBARD'S *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

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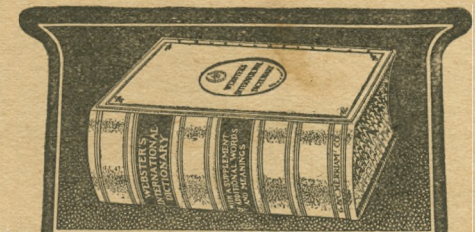
been published continuously ever since. The letter-press matter is designed not only for practice in shorthand, but to afford a fund of information to the reader, the selections being along social and scientific lines. We note in February number, a full page of facsimile shorthand notes by the noted shorthand author of years ago, Andrew J. Graham, who was noted not only for his rapidity and accuracy, but also for his very artistic shorthand penmanship. 1135 Broadway, New York City.

Black Beauty.—Nearly everybody has seen or read "Black Beauty." Those who have not seen it should obtain a copy. It is for the horse what "Uncle Tom's Cabin" was for the slave. The book is unique, it being written in the first person for the horse hero. That it is popular is demonstrated by the fact that 2,000,000 copies have been printed and sold in England and America. It is a book of over 250 neatly printed and securely bound pages, and the price is only 10 cents per copy. Address, Geo. T. Angell, 19 Milk Street, Boston, Mass.

Love: the Supreme Gift.—This is Henry Drummond's popular work (with sub-title changed from "The Greatest thing in the World"), issued in dainty form by the Unity Tract Society, Kansas City, Mo. The very appearance of the edition is inviting, for it is an Edition de Luxe, neatly tied by cord, and issued without comment or advertising of any kind. The price is only 35 cents, which is only a small part of the value of the work.

A League of Peace.—An address delivered at the University of St. Andrews, by Andrew Carnegie, Rector of the College, and issued by the American Branch of the Association for International Conciliation, 452 Fifth Avenue, New York City. Mr. Carnegie dwells exhaustively on the attitude of reformers of all past ages, toward war; and what progress has been made toward elimination of barbarism in methods of warfare. The Association has also published "The Results of the Second Hague Conference," giving in detail what was accomplished there through the numerous representatives of the world-powers. No price is given for the pamphlets. We suppose they are sent out free to all who apply.

Pioneers of Progress.—This is an interesting work by Dr. T. A. Bland (recently deceased), and published by T. A. Bland & Co., Chicago. It is a neatly printed work of 254 pages, bound in green cloth. It is a book of personal interest, being sketches of great men with whom the author was acquainted in the past, among them being Lincoln, Grant, Phillips, Garrison, Beecher, Ridpath, Ingersoll, Dr. A. Russell Wallace, and other familiar names. Dr. Bland was a friend of the Koreschan Movement, and was progressive along various lines, notably in the sphere of medicine, in which he stood, with his numerous colleagues, as opposed to the medical trust.



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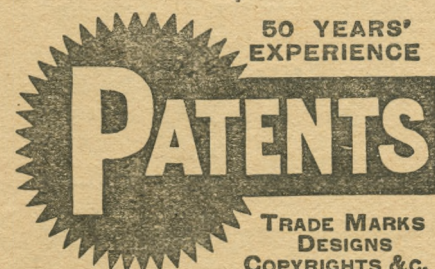
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Representative for FLA.

American Communities.—Here is a work that is of value to every reader of this Magazine. It is a book of 600 pages, setting forth the history of all communistic and coöperative communities in the United States, from the earliest societies down to the most recent colony, noting in all about 50 distinct organizations and movements. It is without doubt the most elaborate and complete account of communism ever published. The present work is the second revision of American Communities, fully and finely illustrated, making altogether a thoroughly up-to-date and attractive book. The author, William Alfred Hinds, Ph. B., is a friend of our Movement, having followed the course of our work for a number of years. Among the organizations noted, are the Shaker Communities, the Harmonists, and other celibate societies. Prominent in the work is the illustrated sketch of the Koreshan Unity, about 20 pages being devoted to it, its people, and industries. The author has succeeded in putting the Koreshan Institutions in the fairest and best possible light. The principal description is given by Mr. Ezra J. Stewart, a Shaker brother, who visited our Community under commission from the author to get the actual facts concerning Estero. The description is excellent in every way, and all our friends would enjoy it. The book as a whole is desirable for purposes of specific information concerning the success or failure of the different communistic and coöperative movements. The price is \$1.50; published by Chas. H. Kerr & Co., (Coöperative,) 264 East Kinzie street, Chicago, Ill.

The Humorous Side of Things

From Prayer to Laughter

A revival meeting was in progress and Sister Jones was called upon for testimony. Being meek and humble, she said: "I do not feel as though I should stand here and give testimony. I have been a transgressor for a good many years, and have only recently seen the light. I believe that my place is in a dark corner behind the door."

Brother Smith was next called upon for his testimony, and following the example set by Sister Jones, said: "I, too, have been a sinner for more than forty years, and I do not think it would be fitting for me to stand before this assembly as a model. I think my place is behind the door, in a dark corner with Sister Jones."

And he wondered why the meeting was convulsed with the laughter of those who came up to pray.

Considerate Bridegroom

A Belleville girl and a young man, both of whom had steady jobs, were married the other day. The day after they were married the girl said to her fond husband:

~ Estero Illustrated ~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

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List of ———*

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star**Library Series.**

BOOK I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—The Logos or Word-Book. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); **The Koreshan Unity** (containing information concerning membership in the Koreshan orders), by KORESH. **Scientific Experiments on Lake Michigan,** by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. **Ein kurzer Inbegriff der Koreshanitschen Universologie** (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.

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"Oh George! now that we are married, there is only one thing I regret, and that is that I have to give up my fine position."

The fond husband stroked the silken tresses of the young wifey's hair and soothingly replied:

"Now, darling, don't worry. You needn't give up your position. I'll give up mine."

Before the Operation

A Chicago girl went with her mother to a physician to be vaccinated, and was terribly nervous about the matter. Just as the doctor was going to start to work she threw her arms around the old lady's neck and sobbed, "One last kiss, mama, before the operation!"

Misunderstood

PARSON (on a bicycling trip)—"Where is the other man who used to be here as keeper?"

PARK GATEKEEPER—"He's dead, sir."

PARSON (with feeling)—"Dead! Poor fellow! Joined the great majority, eh?"

PARK GATEKEEPER—"Oh! I wouldn't like to say that, sir. He was a good enough man so far as I know."

Piano and Lawnmower

"Your family plays the piano later every night," said the visitor.

"Yes," answered the suburban resident, "we're trying to keep the people next door up so that they will be too sleepy to mow the lawn in the morning. And they're trying to mow the lawn so early that we won't feel like playing at night."

Child Bests a Bishop

Dr. Ingram, Bishop of London, is a learned ecclesiastic, but he declared that at times young children, of whom he is extravagantly fond, upset him badly with their questions. Once he was addressing a gathering of poor children, and at the close of his remarks invited any boy or girl to ask him questions. The Bishop answered several, but was finally floored by a little girl, who asked:

"Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

Dr. Ingram escaped by blandly inquiring, "What little boy or girl would like to answer that question?"

One on the Boarder

A New Yorker, who is accustomed each year to pass a few weeks with a farmer in Dutchess County, says that once, in notifying the latter of his intention to make the usual visit, he wrote as follows:

"There are several little matters that I should like to see changed if my family and I decide to spend our vacation at your house. We don't like the girl Martha. And in the second place, we do not think that it is sanitary to have a pig sty so near the house."

In reply the farmer said: "Martha went last week. We ain't had no hog since you were here last September."

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Freak Prescriptions

A New York druggist is preparing a unique scrap book. It contains the written orders of some customers of foreign birth, and these orders are both curious and amusing. Here are some that were copied from the original:

"I have an acute pain in my child's diagram; Please give my son something to release it."

"Dear Docther, ples gif bearer five sense worth of Aundie Toxyn for gargle baby's throat and obleage."

"My little baby has eat up its father's parish plaster. Send an anecdote quick as possible by the enclosed girl."

"This child is my little girl. I send you five cents to buy two sitless powders for a grown adult who is sick."

Why She Sang the Hymn

A well-known bishop relates that while on a recent visit to the South, he was in a small country town where, owing to the scarcity of good servants, most of the ladies were obliged to do their own work.

He was awakened quite early by tones of a soprano voice singing "Nearer My God to Thee." As the bishop lay in bed, he meditated upon the piety which his hostess must possess, which enabled her to go about her task early in the morning, singing such a noble hymn.

At breakfast he spoke to her about it, and told her how pleased he was.

"Oh, law," she replied, "that's the hymn I boil the eggs by; three verses for soft and five for hard."

The Woman in Business

She handed in a check payable to Susan H. Smith. The cashier, who was a German, noticed that she had endorsed it Susan Smith, and gave it back with a polite "You haf forgotten the 'H'."

Overcome with confusion, she murmured, "Excuse me," and wrote below the endorsement, "Age 23."

Two of a Kind

Wife.—"I have about made up my mind, John, that when I married you I married a fool."

Husband.—"That reminds me of a remark you made just before we were married. You remember that you said it would be hard to find two people more alike than you and I."

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